

WORLD CALL



JULY, 1935

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Circulation Corner

The First Christian Church at LaFayette, Indiana, had a campaign for Christian literature which culminated in a WORLD CALL program on Sunday evening. A delightful musical program was given, the National WORLD CALL secretary made a talk and ten WORLD CALL subscriptions were secured. At the close of the program a fellowship hour was enjoyed by the congregation. The campaign is being continued and we hope many more subscriptions will be received by June 30.

I would be lost without this splendid magazine. Have not missed reading a copy in over ten years and it continues to improve all the while.—Mrs. W. M. Jennings, Roanoke, Virginia.

I cannot do without the WORLD CALL as it is my constant companion with *The Christian-Evangelist*. I cannot do the church work I used to do, but want to read what others are doing.—Mrs. George C. Kennedy, Edmond, Oklahoma.

I think of WORLD CALL as a necessity in my reading. Those of us who take WORLD CALL pass it around for others to read.—Mrs. A. N. Smith, Tempe, Arizona.

A reader of WORLD CALL since its first publication and of Missionary Tidings almost from the first, I watch the growth of the subscription list with interest.—Mrs. Florence S. Smith, Harwood Hall, Dallas, Texas.

The First Christian Church, Mishawaka, Indiana, O. E. McColgin, pastor, believes in disseminating missionary information. Eleven subscriptions to WORLD CALL were sent in during the Christmas Crusade and during WORLD CALL Week a Stunt Party resulted in fourteen subscriptions. The church now has one subscription to every eleven members. At a county missionary rally, held in this church, all but three churches in the county were represented, with 250 in attendance, and WORLD CALL was again featured.

When a representative of the missionary society at Neosho, Missouri, called the public library to ask whether WORLD CALL was read sufficiently to justify its continuance by the society, the librarian replied, "Oh, I hope you continue to send us WORLD CALL. I enjoy it very much. Women of other churches consult it for their papers, high school pupils consult it for up-to-date material on foreign countries, and even if it were not read very much it gives tone to our magazine tables."

In relinquishing her position as WORLD CALL secretary in the Muscatine, Iowa, church, Mrs. E. Pierson says: "Nothing but broken health could have severed me from my precious privilege of recommending WORLD CALL to the brotherhood. It was a real joy and will be still."

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World Call

VOLUME XVII

JULY, 1935

No. 7

Contents

Editorials ----- 3

When You Build (Pictures), *A. F. Wickes* ----- 16

Articles

Integrity of the Church, by *R. Melvin Thompson* ----- 5

Twenty-five Years with Church Extension, by
Oreon E. Scott ----- 7

The Blessed Damozel, by *Leila Avery Rothenburger* 9

What Relief Does to Morale, by *H. Stone Hull* ----- 10

A Few Years Pass, by *Joseph Boone Hunter* ----- 12

Business in Christianity, by *John H. Booth* ----- 15

Working With First Americans, by *Lawrence D. Granger* ----- 21

A Layman's Experiment in Cooperation, by
George Kincaid ----- 24

Is War Inevitable? by *Walter W. Van Kirk* ----- 25

Gods of Their Fathers, by *Leta May Brown* ----- 26

All in the Day's Work, by *Dr. L. F. Jaggard* ----- 27

Why a Missourian Goes to Chautauqua, by *Mrs. Harvey Baker Smith* ----- 30

Mothers and Educators Work for Peace, by *Mrs. Edith C. Wood* ----- 35

News of the World

Editorial Correspondence ----- 18

Off to the Orient ----- 19

An Experiment in International Friendship ----- 23

World Convention Program ----- 28

Dr. Jewett Honored ----- 30

College Commencements, by *Dr. H. O. Pritchard* ----- 32

Station UCMS Broadcasting ----- 34

Echoes From Everywhere ----- 39

In Memoriam ----- 39

Missionary Register ----- 47

Departments

Book Chat, by *C. E. Lemmon* ----- 17

Personalities, by *Fra Edgardus* ----- 20

Programs ----- 36

Devotional Study ----- 38

Hidden Answers ----- 39

We Study Home Missions ----- 41

Among the New Missionary Books ----- 42

Helps for Leaders of Junior Groups, by *Grace McGavran* ----- 43

Pronunciation of Foreign Words ----- 46

Receipts ----- 47

The Threshold

Our Cover

"Life's Burden" is the title of the picture by Arthur Burrington, photographed by C. C. Pierce, which we reproduce on our cover page. The figure of the woman here is suggestive of Europe rather than America and of rural rather than urban scenes, but burden bearing is universal. It is noted that this burden bearer is approaching the cross, but that about the cross there is light.

August Issue Omitted

Following the custom of former years WORLD CALL will omit the August number. Program material for August and September will be found in the present issue. In September we will feature the ministry, bring reports of the World Convention and carry an account of plans for the International Convention which meets in San Antonio in October.

Let's Go to Church

With the rhythm of nature we fall into seasonal habits of thought and procedure. The practical church year opens with an emphasis on the attendance at its services. This begins in the autumn. A good beginning at that season determines much of the success of the year.

I. J. Cahill, in charge of evangelism, proposes for the fall months, October to December, a brotherhood-wide emphasis on church attendance. Early in September ministers will receive from him an outline of the plan as part of the year's evangelistic program in the churches, together with suggestions and materials for use of the churches.

Chautauqua's Offer

The opportunity of a vacation at Chautauqua, N. Y., is open to ministers and their wives at the Ministers' Union. Three buildings, capable of accommodating two hundred at one time, were given by E. C. Westervelt, the son of home missionary parents, in order that others might have advantages denied his father and mother. Free room and use of the community kitchen is available for a period of two weeks. The rooms are furnished with the exception of bed linen and towels; those using the kitchen furnish table linen and silverware. The cost of upkeep is borne by voluntary contributions of those who use the gas, electricity, water, etc. The Chautauqua Institution grants a half-rate program fee and will gladly furnish literature concerning the program for the 1935 season, July 1 to September 1. The privileges of the Ministers' Union are open to all denominations. Those desiring reservations or further information should write Rev. and Mrs. Edwin S. Shaw, Chautauqua, N. Y., enclosing a self-addressed stamped envelope for reply.

"World Call" at the World Convention



J. Eric Carlson

Hundreds of WORLD CALL readers are planning to attend the World Convention of the Churches of Christ in Leicester, England, August 7-12. We wish that the entire WORLD CALL family might go to Leicester, but since that is not to be, WORLD CALL expects to have representatives on the "Britannic" who will send back the story of the convention to our readers.

J. Eric Carlson of Memphis, Tennessee, will act as WORLD CALL photographer and will write for us of the lighter side of the trip and the convention.

We have asked Samuel Masih, pastor of our church in Bilaspur, India, to write of the convention from the point of view of an Indian national.

Another representative of WORLD CALL at the convention will be Dr. Homer W. Carpenter, pastor of First Christian Church,

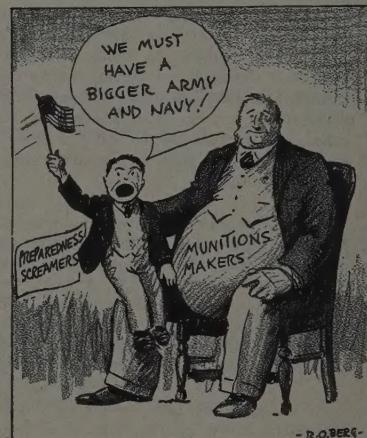


Samuel Masih

Louisville, Kentucky, former president of the International Convention. Go to the World Convention if you can, but, in any event, you will want to read the convention story in the September WORLD CALL.

International Competition

For four years, beginning in 1931, the New History Society, 132 E. 65th Street, New York City, has offered prizes of \$300, \$200 and \$100 for papers submitted by members of the younger generation on themes related to the establishment of an integrated life between the peoples of the East and West. The competition is open to young people under thirty. The subject of the 1935 papers will be, "How Can Youth Develop Cooperative and Harmonious Relations Among the Races of the Earth?" Additional information may be had by writing the society at its New York address.



Ventriloquism

Church Circulates Unusual Peace Pledge

An unusual declaration against war was recently circulated among members of the Broadway Tabernacle (Congregational).

"I am not signing a pledge," the declaration reads, "because I do not know what I would do when the heat of the war mood is upon the country; but in a mood of calm consideration, I do today declare that I cannot reconcile the ways of Christ with the practice of war. I do therefore set down my name to be kept in the records of this church so that it will be for me a reminder if war should come."

The declaration was drawn up after weeks of discussion by the Young Men's Club of the Broadway Tabernacle, of which Dr. Allen Knight Chalmers is pastor. It has already been signed by every member of the governing board and heads of all organizations and the list of signers is declared to be growing.

WORLD CALL

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VOLUME XVII

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An Envious Record

TWENTY-FIVE YEARS constitute an important portion of the active life of any man. View those years not simply as units of time, but in terms of faithful service, and their significance is immeasurably enhanced. Twenty-five years ago George W. Muckley placed his hand upon the shoulder of a young preacher in Centerville, Iowa, and called him to share in the direction of the Board of Church Extension. George W. Muckley has passed within the Palace, but his work goes on, and the years have served to justify his judgment. We congratulate the board upon the quarter century of honorable service of John H. Booth, its present secretary.

Hugo and the Lilliputians

FOR viewing but two movies in the current year of our Lord we expect neither praise, censure nor interest. For selecting as one of those two productions the screen presentation of Victor Hugo's *Les Misérables*, however, we claim commendation both for our discrimination and our luck. *Les Misérables* is a truly great play. Seeing it, we wonder how one can question the value of the silver screen, even as the viewing of many another picture has moved us almost to the everlasting forsaking of the offerings of the lords of Hollywood. It is not, however, primarily of the picture but of the century-old book and its revelation of the stature of Hugo that we write. Compare the magnitude of his art with that of the pygmy writers of best sellers of our own generation and they are as the dwarfed literati of the Lilliputians. Read Hugo!

The Admirals Score

DESPITE protests that naval maneuvers approaching closer to Japanese territory than ever before would be construed by militarists as the attitude of a bully of the seas, the war games proceeded as scheduled. Two days after their conclusion the Tokyo Navy Propaganda Bureau in a pamphlet commemorating the 30th anniversary of the destruction of the Russian fleet said, "Then Russia was the rival, and the danger. Today that is changed. We are confronting another great sea power which is increasing its navy with Japan as the target." It appears that the admirals scored.

But the Voice of Jacob

WE WISH we might feel justified in welcoming Reichsfuehrer Hitler among the prophets of good will, but somehow we just cannot acclaim "the new Hitler." To be sure, we note the partial suppression of his normally ill-bred tones as he participates in the parley of nations, but our memory of the old Hitler is too vivid to enable us to lift up our palm with a ringing "Heil Hitler!" Until we learn that Hitler has repented of his persecution of the German Jews, desisted from his mocking of the liberty of Christian pulpit and turned from his denial of freedom of speech and of the press, we shall fall back upon the pronouncement of the wary Isaac that "the hand is the hand of Esau, but the voice is the voice of Jacob."

A Century of Medical Missions

WITH 5,000 trained physicians in China and the government planning a program involving the use of 50,000 nurses, it is difficult to believe that modern medicine in that land is less than one hundred years old, but such is the case. On November 4 the Chinese Medical Association will celebrate the centennial of the opening of Canton Hospital by Dr. Peter Parker. Through exactly half of the century the Disciples of Christ have had an honorable share in carrying on the work of the man who "opened China at the point of a lancet." This very year marks the fiftieth anniversary of the inauguration of our own work in China by a physician whose name is as indelibly written in the annals of Nanking as is that of Parker in the city of Canton. Dr. W. E. Macklin is the man. Along with the growth of the practice of modern medicine, hospitals and nursing have developed. In this field also the Disciples have shared, operating notable hospitals at Luchowfu and Nantung-chow in addition to participation in union institutions. And why? Why all this? Why Parker? Why Macklin? Why that capable young nurse we commissioned early in June? There is but one answer: The love of God which was in Jesus expresses itself in our own day in lives like these, a love restless, boundless, dissatisfied, until it finds itself by losing itself and giving all. How foolish it all sounds! Yes, the foolishness of God, given to confound the wise.

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Three Stalwarts Pass

THE Christian movement in its beginning was a laymen's movement. The disciples were not of the professional religionist's class, nor was Jesus himself. Our own movement has from the beginning been blessed by the devotion of stalwart men of affairs who were at the same time great men of faith. Three of these have in recent weeks gone from us.

Judge Frank M. Lowe, prominent in legal circles of Kansas City for fifty years, was equally distinguished as a churchman. He was the son of a minister, Samuel Lowe, and the father of a minister, Frank M. Lowe, Jr., of San Diego, Calif. For thirty-one years he taught the men's Bible class in the Independence Boulevard Church.

He was a world traveler, one of those who make a visit to the mission stations a feature of their foreign experiences. Judge Lowe, six years ago, visited the missions in Damoh and Bilaspur, and made the trip into China especially to visit our schools in Nanking. From the missionaries he gleaned materials for addresses to civic and professional clubs at home. He was a friend of the church, a friend of missions, a friend of God.

I. W. Gill, for years a leader in the Central Church, Wichita, Kansas, was a veteran convention goer. The International Convention will miss his genial and devoted presence. With Mrs. Gill he probably attended more missionary breakfasts than any one among us.

Characteristic of his zeal for missions is the story of his urging a Presbyterian friend to hear Dr. Royal J. Dye on a visit to Wichita. The friend was so moved he felt he must do something about it. It was speedily arranged that he should join Brother Gill in giving \$1,000 each toward the Steamship "Oregon" for the Congo. Later Mr. Gill in the Golden Jubilee gave the treasurer a check for \$5,000 for the Lotumbe, Africa church, and when his will was probated it was found that he had left \$5,000 to the United Society and a like amount to his local church.

S. M. Cooper began life as a preacher after graduating from Bethany College. For some years he was field representative of the college. From that he entered business in Cincinnati. While there he prospered in business and served the church and missionary interests with devotion and ability.

He was interested in the state society, in Christian Endeavor, was recording secretary and treasurer of the Foreign Christian Missionary Society for some years. For a long period he was chairman of the board of the American Christian Missionary Society.

He had lived in Los Angeles for many years where he was active in all the interests of the church.

These have gone from us. The heritage they have left is not only in money given and in contribution of time and wisdom in service on boards, but also in strengthening the courage of young men, business men and ministers, to go on.—I. J. C.

Unified Promotion Turns the Corner

OF NECESSITY, one of the chief concerns of Unified Promotion in the hurried days preceding July 1, the date set for the beginning of its first fiscal year of operation, has been with percentages assigned the various boards and brotherhood agencies. From the early stages of the development of the plan some of its sincerest friends have said that it would be on this rock that the enterprise would meet with disaster. Nevertheless, on Tuesday, June 11, representatives of the national boards and a goodly group of state secretaries, meeting in Indianapolis under the sponsorship of the Commission on Budgets and Promotional Relations, reached a satisfactory agreement on this perplexing problem and did so with such Christian considerateness and whole-hearted enthusiasm as to enable us to say that Unified Promotion has turned the corner.

The Greatness of Men

IT IS not suggested that all the problems of Unified Promotion have been solved. Such is not the case. It may be said, however, that at the Indianapolis meeting representatives of the participating agencies were for the first time confronted with a comprehensive, if somewhat tentative, set of figures as to receipts over a five-year period from which the percentages are to be obtained. It may further be said that in the face of all the implications of these figures the unanimous decision was to go on. This does not mean that those present were without misgivings. It is a serious matter for those responsible for a particular work to join hands with leaders of another cause and together commit their common enterprise to the concern of a common brotherhood. There always lingers in the mind of each such leader the feeling that his own cause is supreme and that he will be able to persuade others that such is the case. The significance of the Indianapolis meeting lay in the fact that such leaders, long schooled in the technique of the individualistic approach, gave expression to faith in a brotherhood greater than any of its particular interests and to a world mission greater than the brotherhood itself. The greatness of the meeting to which we refer was the greatness of men. Because of the stature of those men we testify to a growing conviction as to the assured place of Unified Promotion.

Save the Constitution

IN OUR opinion the sole hope for saving the Constitution resides in the provision within that historic document itself for adapting it to the needs of the people, a fact which reveals its framers as wiser than some of their descendants of today who would make of it a mere fetish. We can save the Constitution if we can save the people.

The Integrity of the Church

By R. MELVYN THOMPSON*

THE churches are poor risks." Such was the curt response of a bank president to our entreaty for a reasonable loan to assist in the expansion program of our church. I can repeat his words "but not the tune." It was the tune that was more disconcerting than the words. The layman who was with me suggested that some businesses were poor risks too. Together we pointed out the unimpeachable record of our own church in meeting financial obligations, the adequacy of our security, the integrity and business standing of the members of our official board, but he remained obdurate. He had had certain unpleasant experiences with churches able to pay, seeking to repudiate their legal obligations. So we were to suffer vicariously for the ethical failure of other churches. It wasn't my personal disappointment in the matter that stung me so much as the aspersion which this banker friend, himself an active churchman, cast on the good name of the church. And I profess an intense jealousy for the integrity of the church and its unshadowed good name.

The Church Has a Good Name

Now this banker was speaking out of a personal bias occasioned by his unhappy experiences with a few churches. But the church has always had an enviable reputation for moral rectitude in the matter of honestly accepting and heroically discharging her financial obligations. I am of the conviction that this is true, by and large, even in this unusually difficult day. Instance after instance might be cited of churches meeting every scheduled payment due on mortgages, both interest and principal. For none of these churches was it easy. For some of them, situated in the hard-hit industrial districts, it meant approaching the limit in sacrifice. But in practicing the principles of Christian stewardship they found it possible. All honor to them.

An officer of an interdenominational publishing house selling to all types of churches, testifies that across twenty-five years his company has lost but one-tenth of 1 per cent in uncollectable accounts. Can any institution evidence a better record than this?

Rumors That Give Us Pause

On the other hand altogether too many rumors are afloat concerning churches which assume an attitude of indifference toward their debts and seek to jockey with their creditors for economic advantage to themselves. Now let it be said as strongly as possible that any individual, financially able, who refuses to pay

his bounden obligation is dishonest. By the same token a church possessing the adequate financial resources, yet seeking to evade the payment of just obligations, is dishonest. The church of all institutions can least afford so devastating a shadow on her good name.

What Is Repudiation?

Undeniably the stressful events of the last decade or two have eventuated in economic confusion. The scaling down of the impossible and fantastic German reparation figures; the long dispute over the war debts which even *Collier's Weekly*, now admits are uncollectable, "seeing that you can't ride a dead horse"; the present era of deflation; the cancellation of the gold clause, however justifiable and necessary; the devaluation of the dollar; the readjustment downward of many private debts; the questions raised concerning the whole debt structure—these have all led to mental confusion and created a rather general impression that debts are to be taken lightly. Even some churches have been led to believe that mortgage promises are no longer sacred and that they are justified in playing fast and loose with the sense of obligation.

Whatever the mental and economic confusion, in the name of the stability and the progress of the Kingdom of God upon earth, let there be no moral confusion. Let it be granted that, in a few extreme cases, churches possessing the highest sense of responsibility have, after the most heroic and sacrificial tapping of resources, found it humanly impossible to meet in full their contractual agreements. These were churches that under the spell of inflationary enthusiasm overreached themselves in a too ambitious building program. Nor should we be too critical of them. Did not most of our practical and hard-headed "wise men" continually assure us even as late as 1928 and early in 1929 that prosperity was on the march and that all we needed to assure an economic millennium was to put two cars in every family garage, a beautyrest mattress in every bed, and to buy a white elephant on the installment plan? And now these same churches find themselves not only with a curtailed income on the part of the church but with greatly impaired resources on the part of the congregation. Caught between the upper and the nether millstone and pressed on all sides by their creditors what is there to do but to accept the readjustment offered by these creditors? In such cases, the good faith of the church is not to



R. Melvyn Thompson

WORLD CALL

be impugned and to compromise the legal claim is only fair. Inability to pay through press of circumstances over which the church has no control is one thing. Repudiation is quite another.

But the situation in most churches is quite different. Their debts may be difficult, even staggering, but they are not impossible of payment. Yet, being human, comes the insidious temptation to evade responsibility under the cloud of economic confusion. Too readily do we justify ourselves in being let off in easy fashion. We are lured by short cuts. We respond to such advertisements as "Learn French in six lessons"; "Reduce to music without diet"; or "Learn to rough it smoothly." Mark Twain once suggested that "chills and fever are the provision of an all-wise providence to provide some people with exercise without exertion." Let us beware lest we reverse the process and thus by seeking exercise without exertion we bring on chills and fever. To repudiate literally signifies "to make ashamed again" and is to be shunned as a plague.

When Is a Church Unable?

It behooves every church to avoid the temptation to rationalize. The picture of a church discovering "good" reasons for trifling, and shilly-shallying with her covenanted indebtedness is most repugnant. An honest and thorough diagnosis might reveal that the real reason is lack of moral stamina and spiritual discipline. It is my personal conviction that, should the average church maintain its pre-depression level of giving through these days, it would even then be only going part way in the matter of a genuine practice of Christian stewardship. In 1929 the average Disciple gave an average of \$0.18 plus per week for local expenses and \$0.04 plus per week toward Christ's world program, a total of \$0.23 per week. This represents a tithe of an average income of \$2.30 per week. Last year the average was \$0.09 per week for local expenses and \$0.02 per week toward Christ's world program, a total of \$0.11 per week, a tithe of an income of \$1.10 per week. Do the figures for either year suggest that we Disciples have even begun to give? A notice once appeared in a California newspaper which read as follows: "The Blank Church has been closed on account of the financial *stringency*." The "r" had been omitted from "stringency" but the error was considered so slight that it was never corrected.

What Is at Stake?

It is of paramount consequence that the church measure up to every demand of moral rectitude. The new world for which we plead and which is in the making will be built on and only on a basis of finer personal character. The church's good name is at

stake. The church's influence is at stake. These are testing times for churches as well as for individuals and institutions. The keen eyes of the world are looking on. The church's behavior in dealing with her debtors will speak so loudly that men of the world will not bear what the preacher says even though he use a megaphone. Not only so, but the church's self-respect is at stake and self-respect is the basis of all moral progress. Let it be remembered, too, that the depression is not permanent. Tomorrow the church will strike her tents and be on the march. In that hour she must have won the confidence of men by her own unflinching integrity and moral heroism during these trying times.

No Soft Spot

In a recent novel, A. S. M. Hutchinson tells of one Stephen Wain, the son of an English vicar. At the bottom of his report card the schoolmaster had written in red ink: "Stephen getting along nicely but he has a soft spot somewhere." The indulgent father interpreted this to mean that his boy had a streak of generosity in his make-up. It turned out however, that the schoolmaster referred to a moral soft spot. This young man had the best of intentions. He meant to be absolutely honest. Yet when faced by moral decisions he temporized, rationalized, and side-stepped. In instance after instance, planning to be honest, he hoodwinked himself into being dishonest.

Now the church is on trial these days in many ways. If there is a "soft spot" it will be revealed. As Principal Jacks insists, "The ultimate question is, Wilt thou be coward or hero?" The church has risen victorious over every untoward outer circumstance unto this present hour, nor will she falter now. Let every local church set before the world an inspiring example of probity and virtue. Without evasion or quibbling, so far as she is able, let her yea be yea.

"Sit Up and Row"

A successful surgeon was asked at a college reunion to tell of any abiding value he received from his athletic career. In response he told the following incident: "It was the night before the annual Harvard-Yale boat race. The coach addressed us as follows: 'I have one final bit of advice. Tomorrow the time will come when you feel that you have expended every ounce of energy. You will be perfectly exhausted. You will feel that the only thing to do is to collapse in the bottom of the boat. When that moment arrives there is but one thing to do—SIT UP AND ROW!' Admirable advice for every local church—before considering repudiation of her debts let her "sit up and row." This is the way of both integrity and victory.



Twenty-Five Years With Church Extension

By OREON E. SCOTT*

THE Board of Church Extension of Disciples of Christ in its April meeting voted to send its executive secretary, John H. Booth, as its representative to the World Convention which meets in Leicester, England, August 7-12. This action was taken in honor of Mr. Booth's twenty-five years in the work of Church Extension and as an expression of the board's appreciation of his efficient and loyal services.

A quarter of a century is quite some time in the life of an individual or an organization. The purpose of these lines is to call to the attention of the readers of WORLD CALL some changes that have taken place in the organization and work of the Board of Church Extension during the nearly twenty-five years Mr. Booth has been in the work.

In order to help the reader to catch at a glance the progress made and the changes that have taken place, I have chosen to place the facts of interest in contrast to each other under the captions "Then" and "Now."

Personnel of Leadership

Then—George W. Muckley, fifty years of age in the prime of his leadership, was the executive secretary of the work.

Now—He sleeps with the immortals of the Restoration Movement and is held in sacred memory by the brotherhood, having passed to his reward in January of 1926.

Then—John H. Booth, thirty years of age, a graduate of Drake University with a few years' experience as a successful pastor, with a wife and two little daughters, was called to the work as assistant secretary.

Now—He is in his twenty-fifth year of this work and, as its executive head, is carrying forward the task laid down by his great predecessor. He still has the same good wife—his inspiration and loyal helper across the years—and the two daughters with whom he started, plus two more daughters, two sons and a granddaughter. Not only has the work of Church Extension grown in twenty-five years but the family of our secretary has grown likewise.

Growth of the Work

Then—The total amount of Church Extension funds was approximately \$800,000.00.

Now—The funds total approximately \$3,000,000.00.

Then—1,376 loans had been made to aid congregations in the erection of their church homes.

Now—2,771 loans have been made to help erect new churches or to save fine buildings already erected.

Then—The average size of the loans made was about \$1,200.00.

Now—The average size of the loans made is about \$12,000.00.

Then—The value of the average church property created by the aid of a Church Extension loan was approximately \$3,600.00.

Now—The value of the average church property made possible by a loan is approximately \$40,000.00. However, many of the properties saved from mortgage foreclosures, with comparatively small loans, cost \$100,000.00 or more.

Then—The total value of all church properties made possible by the aid of Church Extension amounted to less than \$5,000,000.00.

Now—The total real estate value of church properties created or saved by loans, stands at more than \$25,000,000.00.

Then—The Board of Church Extension had no Bureau of Architecture to aid churches in planning their buildings. Money was often wasted in erecting huge auditoriums too large for the needs and educational facilities too small for growing Sunday schools. Many buildings erected without architectural advice were things neither of beauty nor of service.

Now—For more than thirteen years the board has maintained a Bureau of Architecture with an advisory architect in charge who has given expert counsel and advice to hundreds of our churches on their plans for new buildings or for the remodeling of old ones. As a result of this service the brotherhood is acquiring many beautiful buildings—churchly of style and adequately arranged to meet the needs of worship, social and recreational activities of congregations.



John H. Booth

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Change in Policies and Program of Service

Then—Loans were promised and closed usually by correspondence without the board's representative having seen the congregation borrowing the money or the community in which the church was located.

Now—Before a loan is granted, one of our secretaries visits the community and congregation and makes a personal investigation and reports his findings to the board. Furthermore, under our present policy each loan is closed by a representative of the board after he has been personally satisfied that the church has qualified.

Then—Very little field work was done among the churches with loans to aid them in raising payments. Mr. Booth did most all of such work, but with over 450 churches with loans scattered over the North American continent and although he was almost constantly afield, of necessity his visits to churches were infrequent and limited to one day's service.

Now—The board maintains a staff of eight experienced and efficient field workers who give all of their time in service to the churches that find it difficult to meet their payments of principal and interest. The service of these field representatives is free to the churches. After studying the situation in each case, these workers render the service that is necessary to strengthen the morale of the church and keep the work going. Aside from giving counsel, advice and encouragement, they sometimes hold evangelistic meetings and in most cases help the church inaugurate a plan for the retiring of the debt. The time spent by these workers with a single church varies from one day to many days and in some cases several months.

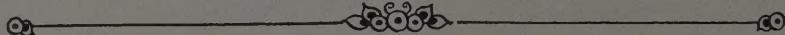
Change in Organization

Then—The work of Church Extension was carried on by the Board of Church Extension of the American Christian Missionary Society with Kansas City as its headquarters. However, the Board of Church Extension had no separate or legal existence. It was merely a committee of the American Christian Missionary Society. This organizational tie-up was cumbersome and made the administration of the work difficult. In 1920 the American Christian Missionary Society voted to transfer its work to the United Christian Missionary Society. This action automatically put the work of church extension under the administration of the United Society. From 1920 to January 1, 1934, church extension was administered by the department of church erection of the U. C. M. S.

Now—The work of church extension is carried on by the Board of Church Extension of Disciples of Christ—a new organization incorporated under the laws of Indiana with headquarters at Indianapolis. This new organization is the successor to the Board of Church Extension of the A. C. M. S. and the department of church erection of the U. C. M. S.

Twelve years of experience in administering a church loan fund from within a missionary society and in conjunction with a missionary program proved unsatisfactory both to the work of church extension and missions. A year's study was made by a commission appointed by the International Convention of the problems involved in the joint administration of the work of church extension and the work of a purely missionary program. As a result of this study the commission recommended to the International Convention at Pittsburgh in October, 1933, that the work of church extension be separated both from the United Society and the American Society and that all church extension and church erection funds, assets and securities of every kind be turned over to a new board to be organized and incorporated under the laws of Indiana and to be known as the Board of Church Extension of Disciples of Christ. All of this has been fully accomplished. On January 1, 1934, the new board began its work and, independent of all other agencies, assumed the sole responsibility of administering our brotherhood's forty-seven-year-old church building and loan enterprise.

It will be seen from the above that during the past twenty-five years the funds of church extension have almost trebled, the number of churches aided has more than doubled, the value of properties created or saved has increased 500 per cent, and the forty-five-year organizational problem with its entangling alliances with other agencies has been permanently and in a most satisfactory manner solved. It should be noted also that all these changes in organization involving relationship with other boards have been carried through in a fine Christian spirit on the part of all concerned and without the creation of the slightest criticism either between individuals or organizations. In this most significant and praiseworthy accomplishment and also in the growth and the administration of the work Secretary Booth has carried a major responsibility. His many friends throughout the country will join the members of the Board of Church Extension in wishing him bon voyage to England and the World Convention.



The Blessed Damozel

By LEILA AVERY ROTHENBURGER *

OH, THE haunting beauty, the witchery, the immortality of words! In 1846 a boy of eighteen dipped his pen into the well of genius and wrote of her whose voice was like the voice of singing stars, of her who watched heaven's handmaidens fashioning the birth robes for them who are just born, being dead; of her, who standing on the ramparts of God's house leaned out from the gold bar of heaven.

There is no lovelier picture in literature than this one drawn by the mystical Dante Gabriel Rossetti. Never a royal soul passes that we do not recall

"And the souls mounting up to God
Went by her like thin flames."

The ethereal loveliness of thin flames! Souls mounting up to God; what a rapture it must be to behold them. Once, when a child, our father picked us up in deep sleep, carried us out under a midnight sky and, as our bewildered eyes opened, we saw the expanse of heaven shot with shafts of golden light. The breathtakingness of this unusual manifestation of northern lights seems comparable possibly to what the Blessed Damozel must feel when these thin flames of soul flare upward toward God.

Richard B. Harrison has mounted to claim his celestial birth robe and only imagination can tell us what the Damozel saw and heard when De Lawd was welcomed by the Lord. Surely De Lawd made no complaint. It was not his habit to complain. The light of his countenance was lifted upon us even when we denied him a place to rest his body wearied with the night-after-night delineation of the God of simple Negro folk. I wish the Blessed Damozel would tell us whether in some great record book above are written the indignities that he bore in cities that begged for his coming, that packed their theaters to see his interpretation of Marc Connelly's *Green Pastures*. What does it say of us who, calling ourselves children of that God, were swept by deep emotion, prating that we had gained a new conception of a childlike faith in a merciful and forgiving Father, yet refused to treat with even common courtesy the man who was the instrument of our spiritual mellowing?

The story of Mr. Harrison's reception in Davenport, Iowa (as told by Walter Horace Upton in his sermon pamphlet entitled *The Man Who Played God*), is a recital of the crudity of color-conscious Americans generally. Mr. Harrison, the members of his cast and certain others of his race received the usual slights in



Richard B. Harrison
De Lawd of "Green Pastures"

our city, but he met our coarseness with an address so brimming with lovingkindness and sweet humor that it drove us homeward to cull from our files a poem written by a Negro fellow-townsman, the late George Cable, after he, too, had felt the stripes.

I Shall Not Hate

I shall not pine nor scold nor fret
Because of hurts that come to me,
Nor shall I harbor a regret
Against my Maker's own decree.

Back, farther back in time and space
Than mind of puny man can see
God knew the race, the time, the place
Of all the millions yet to be.

His judgments hover over all.
There's no appeal—but sure redress.
With Him there's neither great nor small—
He counteth only righteousness.

To those who love there cometh life;
For those who hate there's naught but death.
Shall I expend in scorn or strife
One measure of this fleeting breath?

What matters it how small the part
Be mine to serve in God's great plan?
Grant me but this—to have a heart
That holds not ill for any man.

Again, Blessed Damozel, I should like to know what happened when that thin flame of Julia Derricott's soul swept into heaven. Did God in righteous wrath enroll the names of those who denied her crushed body proper care, even within a stone's throw of a white man's hospital? What would a God mind think concerning those who forced upon her the agonizing journey back to Chattanooga where there was a spot where a dying black woman might be received for medical aid? Was it written for eternity that she was a Master of Arts from Columbia, secretary of the National Student Council of the Young Women's Christian As-

*Member Interracial Committee of Indianapolis, and wife of Wm. F. Rothenburger, pastor of Third Christian Church.

(Continued on page 13.)

What Relief Does to Morale

By H. STONE HULL*

IN A DESPERATE effort to keep up the appearances of functioning for the benefit of its citizens, "government of the people, by the people and for the people" has established first-aid stations for the economically disinherited. Twenty million people, or practically one-sixth of our population, comprise the appalling number of casualties of our social and economic order. Relief dispensing agencies work night and day to bind up the wounds of depression victims. Struggle is manfully carried on with the effects of our economic war, while causes go uncontrolled and sometimes forgotten as we rush to the aid of the stricken. First aid continues to be our primal consideration, and as in actual war, such emergency treatment is the bare minimum necessary for the preservation of physical life. Beyond such hurried salvage attempts we have scarcely dared to think, even though such vital matters as rehabilitation and economic stability demand our attention.

At the moment, American life presents an interesting spectacle as we observe the attempt that is being made to marshall our millions of unemployed in bread lines and ration them on a minimum requirement basis. For these unfortunates life is being standardized on a pauper's level; it appears as if we had said to them: Thou shalt live by bread alone. Such strategy is considered to be cheap insurance by the stand-pat advocates of the old order. However, the crux of the matter is not how cheap such insurance proves to be in dollars and cents, but how vastly expensive it is to the mental stability and morale of our citizens.

The government social worker visits the homes of the unemployed and his business is a grim one. As a liaison officer he carries orders from the general staff of the government relief forces to the conscripts in the field; orders that coldly regiment families in impossibly small budgets; instructions so often couched in negative terms, and which command: So much shall you eat, and wear, and spend, and no more! At times he thinks of his job as

comparable to that of a stretcher bearer in No Man's Land. He strives mightily to administer first aid to all who need care, yet there is always a quickly reached limit to what he can do. Forever his hands are effectively tied with restrictions and endless red tape. How earnestly he strives to build fires in cold rooms and revive an ebbing courage! Yet how fruitless seem his efforts. He sees the devastation wrought to soul and body by the attrition of continued dependency, and he returns after every trip in the field quite convinced that the uses of such demoralizing adversity are anything but "sweet."

When at last a family finds itself eligible for the relief rolls it means that something else has been lost besides purchasing power, security and economic independence. The relief application blank is finally signed after months of desperate effort to keep going on. Fruitless search for a job has brought panic, emotional instability, discouragement, and finally the crumbling of morale. The family's zest for the economic struggle for existence is well-nigh shattered. For them, public relief is a last resort and is usually accepted as such.

The arrival of the first FERA checks or grocery orders finds the family group quite badly shaken. But there is some comfort afforded in the knowledge that the wolf has been stayed in his relentless march toward their door. It is my observation that the vast

majority of clients are most grateful for the emergency aid received, and a stimulus to morale is undoubtedly given. Dwelling in the city of temporary refuge for a time will give the breadwinner an opportunity to find a job, and so he resolves to carry on. But months go by without his finding work, and with those months there come heartbreak and disillusionment. The strain of insecurity continues and the family's standard of living sinks even lower. Clothing begins to wear out, and as a result the members of the family further withdraw themselves from social contact. Because of crowded housing conditions, tensions develop be-



The Overshadowing Question Mark

*Social worker, Pasadena, Calif.

tween the occupants, with nervousness and irritability becoming more and more in evidence. The food allotment is inadequate to provide a healthful diet for children; there is not enough money to cover the utility bills. Imperative needs outside of the authorized budget, such as glasses and medical service receive slow attention, and in many instances are never even partially fulfilled. And so it goes. Before long, your client ceases to fight the wear and tear of the system that holds him in a subhuman existence. The enforced discipline of public relief is the grindstone that wears down the citizen—it rarely polishes him up.

At the same time, other forces bring to a focus their debilitating power upon him. If our client is a family man he must stand by helplessly while his children remain undernourished and underclothed. He also watches the teen-age generation knock in vain at the doors of professional and vocational opportunity. Again, our client slowly sinks into the rut of complete dependency upon the government agency and he grows accustomed to the dole check. Present relief policy tends to make the client a ward of the government, and his position is little better than that of the Indian on the reservation. A prison of restriction walls him in; he is always subject to restraints that humiliate him and break his spirit; and he soon finds that the petty luxuries of life are not for him or his family. If he is placed on a work relief project he usually finds it nonproductive and noncreative; he grows to consider his routine labor just another part of the machine—it is the "exercise dole." Self-reliance and initiative slip away from him unnoticed. It is becoming more and more apparent that such a program does not enhance the mental health of the worker, and that it cannot regiment him into creative activity.

How do the relief clients face their situation and the prospects for tomorrow? Well, if I were to pool the answers of the most articulate of them we would have something like this: "We want to eat our bread with some peace of mind. We want security of human living conditions for ourselves and families and we believe that our country can give it to us. There can be a collective sharing of the fruits of this land of abundance and it can be achieved democratically. But why does it take the public so long to wake up? To be sure, relief is better than starvation, but why should the matter of starvation even be considered in a nation that produces plenty for all, and one so full of humanitarian impulses? Doling out government money to strong men who want to earn their own way is un-American and inhuman. There is another and better road to take. We want to be useful too and used by society. You cannot always keep us in our present condition. We will do our part. We will rise

from our dejection and continue the struggle. Will you help?"

Today the air is electric with the possibilities of our response to that last question. We cannot evade the challenge of the millions on relief who stand in such desperate need of guidance and leadership. To whom shall they turn? Who will stand by as friend and counsellor when the psychology of desperation grips their hearts? When the fatalistic choice of violence is ably argued, who shall show the road to peace and security through comradeship and understanding?

The government can only do so much, for it acts when it can anticipate public approval or when mass pressure is exerted. Do our commercial interests inspire hope in the unemployed and do they present any adequate solution of the problem? No. Rarely do we find big business, vested with the powers of privilege, exuding human juices or speaking with any social understanding. And the church? Do the unemployed throng its doors? How splendid it would be to answer in the affirmative! But somehow our relief client still believes that he is the "forgotten man" on the roster of our religious institutions. He feels that the church should be in a supreme position to furnish moral leadership in banishing the bread lines from our nation. But why are there so few prophetic voices heard in the land? He rarely attends Sunday service, for somehow it has not been made plain to him that he is welcome, even though he comes in shabby clothes and without money for the offering. The church, he will tell you, still belongs to the dole dealers and continues to serve their interests. Whatever we may think of it, that remains his reaction. Hence his pessimism and estrangement.

But is not the picture changing rapidly these days? The unemployed should take courage. Disciples of the Carpenter of Nazareth are realizing that to stay right with God means to get right with their fellowmen—their neighbors. People everywhere are facing anew the question: "And who is my neighbor?" Clergy and lay members are beginning to feel the hurt of the desolate hearts of millions. They are thinking in terms of the socially minded artisan who said, "If a fellow-workman gets his finger cut, I feel the pain." And that is exactly the way Jesus would teach us to think!

It is the practicing Christians who are the ones best qualified to accept the job of putting heart into our unemployed. They can and must lead the way. Of all the morale-building agencies in the world, the church is the one that must swing into action in the days ahead. It has a commission "to preach good tidings to the poor . . . to proclaim release to the captives . . . to set at liberty them that are bruised." It dare not fail!

A Few Years Pass

By JOSEPH BOONE HUNTER*

A FOREIGN inhabitant of Tokyo in 1923 who witnessed the devastating earthquake and fire which converted the major portion of that quaint oriental capital into ashes, more than one hundred thousand people into dead forms charred beyond recognition, and watched those heroic survivors house themselves in barracks and crude huts, has no difficulty in seeing changes which the intervening years have brought. In the place of that quickly erected temporary city there is a new city with stately stone and concrete buildings, wide, paved streets, brilliant lights, a subway, surface and elevated trains, taxis all about, but scarcely a rikisha in sight. More people are in western dress, more girls are employed in the banks and offices, the same watchful and ever-present police, but everywhere that courtesy which a sympathetic foreigner learns to appreciate.

I am asked to place in writing a few impressions of the Christian movement in Japan, contrasting these impressions with the ones formed while working in the Sunrise Kingdom more than a decade ago. The purpose of my recent study in the Far East was almost wholly political and social, but a former missionary naturally looks at the task in which he once worked and to which he dedicated his life, not realizing that a depression and the short funds of a brotherhood would disrupt his plans.

The first change which a Disciple missionary observes in Japan is the small number of foreign workers. There were thirty-three people in the Japan mission twelve years ago, but now there are four—Mr. and Mrs. R. D. McCoy and Mr. and Mrs. T. A. Young. These people, the men especially, have a large part of their time occupied with administrative responsibilities. With this shrinkage in personnel there has come a change in outlook. Even when I went out fifteen years ago we were to "Evangelize the World in this Generation!" We were set on enlisting enough money and missionaries to do that, and report the victory back home—especially report the victory. Now the missionaries see their task as one of aiding the Japanese Christian leaders in their effort to share in the world-wide struggle of all good people to save humanity from materialism and self-destruction. The thoughtful churchmen, including the missionaries, feel that the hope of redeeming mankind lies in the building of a strong church, and there is small concern now

as to which denomination shall secure the praise.

Fifteen years ago I was impressed with the number of old men in the Japanese Christian ministry. Upon my recent visit I was struck by the fact that many of the present leaders are young men. This observation may have been due in part to my own accumulating years, but certainly young men have taken the places of most of the former leaders who arose in that remarkable period of Japanese awakening more than a half century ago.

The passing of those "elder statesmen" of the church was mentioned in a Tokyo conference as causing discouragement in some of the Christian bodies, but the speaker insisted that the new leadership is quite as capable and consecrated as any of their elders and would presently be as well known and respected. This is certainly my estimate of them.

The younger laymen of the Japanese church are also measuring up to the high standard set by the courageous leaders of a former generation. The present churchmen are compelled to accept the heavy burdens which come with dwindling mission support, but in one brotherhood they are increasing their college endowments, in another these young laymen are organizing new churches and doing the preaching, while the churches which seem to be at a standstill because they must raise their own support insist that they are taking pains to conserve and consolidate the work they have planted. There seems to be a freshness in the zeal of the laymen and a willingness to cooperate in every Christian enterprise.

There is at the present time in the Japanese Christian program a shifting of emphasis. The major efforts and expenditures have been in the large cities, and this is still true, but there is a turning toward the rural areas. There most of the people still live. This turning to the country with the gospel is due to the influence of Toyohiko Kagawa who loves the poor and always tries to work where there is the greatest need. Fifteen years ago his work was in the slums, but the Kingdom of God

movement, whose soul he has supplied, has given fresh emphasis to rural preaching. A great deal of preparation for this rural program has been made by newspaper evangelism which has come into use within fifteen years. K. C. Hendricks of the Disciple mission was exceedingly effective in this type of work before short funds made necessary his recall. The itinerant preaching and book distribution of men like C. F.



T. A. Young



R. D. McCoy

*Minister, Pulaski Heights Christian Church, Little Rock, Arkansas

McCall scattered seed which Mr. Kagawa has found ready for harvest.

It is impossible to understand the changing developments in the Japanese Christian movement without following the activities of Mr. Kagawa. He is Protestantism's recognized leader in Japan (and what a power would come into American Protestantism if her scattered groups could and would unite their efforts behind the leadership of some pioneering soul!). Just now the problem of the rural masses is one of life itself—adequate food, clothing and shelter. God knows that people must have these things, and then a cultured society can be built. Mr. Kagawa is therefore organizing the people into cooperatives—producers cooperatives, marketing cooperatives, consumers cooperatives, medical cooperatives, hospital cooperatives. This all means that the Christian church realizes that its task is to aid people to live abundantly, not merely to profess a faith. Mr. Kagawa is insisting that the world is passing from a competitive to a cooperative society and needs to be gathering experience for the new day, though his immediate aim is to help the people to live now.

The Christian leaders of Japan now appear to be working with redoubled zeal for peace and international understanding, seeking to counteract the efforts of the war racketeers. It was eleven years ago that the United States sought to show her crude superiority by enacting the Japanese Exclusion Law, which humiliated every sensitive American who knew the facts, caused Ambassador Wood to resign, and slapped the face of Japan's self-respect. Since then the missionaries and the native Christians have drawn closer together as they have beheld the proposal for civilization's suicide which the militarists of the United States, Japan and other countries are proffering. It is not difficult to imagine what must be the humiliation which American missionaries are suffering now while the United States Navy carries on her damnable maneuvers before Japan's front door. This and other expressions of haughty nationalism and greed place before the Christians of Japan their hardest task—that of being Christian in the face of nationalism.

But as I write there comes to my desk a letter from an American missionary in Japan which enables one to glimpse the stream of truth, the influence of Christian love, the growing kingdom. Here is a quotation:

"You would be amazed and also thrilled if you could see the intense zeal and earnestness with which our Japanese Christian leaders are facing the unprecedented trials and challenge of today. Just as we must make the Christian people of other lands believe that America as pictured through the press, through armament programs, does not represent the great mass of thinking, loving, earnest folks; so we must also realize that there is a great body of Japanese people loving peace and longing for international brotherhood."

This missionary was writing of a conference with

government school principals. One of these non-Christian men asked a Christian teacher to come and address the six hundred mothers of his schoolgirls, and this is what he requested:

"I want you to speak to these women about the education of girls, and then about the need of religion. Please speak freely. We lack something; nationalism does not satisfy; give us more soul food."

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The Blessed Damozel

(Continued from page 9.)

sociation, a member of the national board of this organization, a woman of world contacts and travel, a member of the committee of the World's Student Christian Association, the dean of women at Fiske University, yet not considered fit to be cared for in a hospital in the Southland she loved and served?

And, Blessed Damozel, what is the explanation beyond the bar of heaven made to those citizens of the United States of America who are evaluated by their fellow-men as worthy a place in their *Who's Who* but not good enough to sleep in their hotels, eat in their restaurants or sit in their churches?

What is it that God said to the souls of such men as Charles Chestnut, scholar and author; of Bishop George Clements of the Interracial Commission of the South; of Rudolph Fisher, physician, Phi Beta Kappa scholar and brilliant writer, when they exchanged their earthly clothes, bespattered with the mud and slime of racial prejudice, for their birth robes of the spiritual kingdom? If you would just tell us, Blessed Damozel, it would help us so much in this matter of discrimination that so befuddles us. We all draw dividing lines even among our nearest kin but we cannot bring ourselves to base our discriminations, especially in our wider contacts of life, upon personal worth alone. Why can't we, when we know that the heart of Jesus' teaching was this respect for every personality? How can ministers of God read the story of the conversion of the Ethiopian eunuch and his baptism at the hand of a Jewish evangelist, preach the brotherhood of man and the fatherhood of God, and then refuse to sit down to sup with any clean and decent member of any race?

Again, only imagination can paint the scene when the Lord says to De Lawd, "Know ye not that it is written in the Book of books, 'He that loveth not his brother abideth in death'? Like yourself the thin soul flames that enter here can bring only their spiritual treasures."

"But, Father God, what of those that have not such treasures? Are they to be turned away?"

"No, my son, you know how some on your little earth went handicapped with twisted bodies, the lame, the halt, the blind. How you pitied them. So, even here, although I willed to have it otherwise, those you mention enter as the cripples of heaven."

Social Trends

By JAMES A. CRAIN*

JANE ADDAMS ENTERS HEAVEN! Jane Addams is dead! No! The frail body that Jane Addams inhabited died in a Chicago hospital on May 21, but Jane Addams' triumphant soul will always live in the company of the great. Graduating from college nearly fifty years ago, with a deep and compelling impulse to render human service, she went to London and spent three years in Toynbee Hall amid the poverty and misery of London's East End. As soon as she had grasped the principles of settlement-house service she returned to Chicago and in the slums of Halstead Street began her work. She created Hull House and under her dynamic leadership it has become, perhaps, the best-known settlement house in the world. To its doors have come the poor, the friendless, the alien and the miserable. And to its doors have come also those with whom life has dealt more kindly and who out of their abundance have sought to share. To have been a resident of Hull House opens the doors of the social service institutions of the world. No other introduction or recommendation is needed.

Nor was Jane Addams content to minister simply to the ills of life. She looked beyond the social misery of a great and growing city and saw its causes in poverty, low wages, bad housing, the lack of recreation, the existence of vicious and exploitative vices and industries and sought with all her might to have them eradicated. There was not an exploiter of the poor, a hard-fisted employer, a tenement landlord or a purveyor of vice in all Chicago that did not know that Hull House and its dynamic head resident was opposed to him and his works. Miss Addams maintained a contemporary point of view up to the hour of her death, and few are the social questions of our time which have not engaged her attention and upon which her opinion was not sought and heard with respect. Some years ago the city of Chicago, which in a peculiar way she made her own city, gave her a testimonial dinner to which fourteen hundred people came to pay honor to her and her work and from which other hundreds were turned away. It was characteristic of her life that her last journey should have been to the national capitol to receive the honors of a great woman's peace organization for her work in behalf of world peace. One of her last writings was to contribute a chapter to Mrs. Carrie Chapman Catt's book, *Why Wars Must Cease*, in which she took a contributor's place alongside such personalities as Mary E. Woolley, Judge Florence Allen, Florence Brewer Boeckel and Mrs. Franklin D. Roosevelt.

Jane Addams sought none of these honors. They came to her as a by-product of the life she lived and the work she accomplished. Of critics she had many, but she was too wise to believe that either applause or criticism could add to or detract from the work she did. Blatant superpatriots labeled her disloyal. The Daughters of the American Revolution put her on their "blacklist" along with a number of other Americans of such distinction as to make the label an honor instead of a badge of reproach. Her philosophy of life is well stated in the following lines taken from a poem written by her some years ago:

"There is a river, the streams whereof make glad the City of God;
All over heaven I sought this thing, and all through earth
I trod.
Then one said to me, O fool! you have traveled far
To find what you've passed over time and again;
For the River of God is in Halstead Street,
And is running black with men.
Then maybe Chicago is the City of God, said I.
Perhaps, said he,

For to find that city you've no need of wings to fly,
But eyes to see."

And because to Jane Addams Chicago was the City of God and because its poor were children of God, 20,000 of them, many of whom had stood all night in the rain, moved past her body as it lay in state in Hull House before it was taken to the little Illinois village for interment.

THE PULLMAN PORTER AND THE PULLMAN COMPANY. The other night I heard A. Phillip Randolph, president of the Brotherhood of Sleeping Car Porters, and who, by the way, gives evidence of a capacity which may in time make him one of the most astute labor leaders in the United States, make the prediction that within a few weeks the Pullman Company will sign an agreement with the Brotherhood of Sleeping Car Porters granting recognition to their Union and improving wages and working conditions. The hard-boiled attitude of the Pullman Company toward labor dates back to the famous American Railway Union strike in Chicago in 1894, which resulted in the Haymarket riots. The Negro porters of its sleeping cars have been among the most helpless of all its employees, despite the fact that many of them are men of more than ordinary intelligence and education. During the World War, Pullman conductors organized and secured an agreement with the company, but nothing was done for the porters. Their wages and working conditions have tended toward stabilization on the lowest level. Men in the service for twenty-five to thirty years receive less than one hundred dollars per month. Many of the runs are long, extending from New York to Miami or New Orleans, or from Chicago to Seattle, Portland, San Francisco or Los Angeles. The porter is on duty throughout the trip, except as one porter may stand watch over two or three cars for a part of the night while others snatch a few hours' sleep. They must fend for themselves while on the road and while laying over away from home. Many of the men have families dependent upon them and it is only by the additional incomes through tips that they are enabled to live at all. About nine years ago the porters organized a labor union and secured affiliation with the American Federation of Labor. Randolph, a journalist and economist, was secured to serve as president of the union and, in spite of the fact that he and other officers have been compelled to serve without salary, the organization has lived. The organization has been bitterly fought by the Pullman Company, so much so that Negro pastors in Chicago have been afraid to permit the porters to hold meetings in their churches. In spite of the depression, in spite of the loss of jobs, in spite of company opposition, the union has survived and is in a stronger position today than ever before.

CONFUSION OF ETHICAL VALUES. A World War army chaplain told me this story recently. Following the Armistice many American soldiers were assigned as students to various French, British and Italian universities. In a group at Cambridge University were a number of chaplains and a minister who was a captain of infantry. One day the dean of Cambridge cathedral invited the group to inspect the cathedral and be his guests at dinner afterward. In the center of the dinner-table was a huge punch bowl filled with a wine-colored beverage on which slices of lemon floated. Each man drank a glass—some of them two. Later this minister-infantry captain was greatly disturbed to learn that he had unwittingly partaken of a glass of wine. He had commanded a company which in battle had killed hundreds of men. Over this he felt no remorse. The glass of wine unwittingly consumed caused him deep concern.

*Secretary, Board of Temperance and Social Welfare.

Business in Christianity

By JOHN H. BOOTH

DURING recent years the Board of Church Extension has received hundreds of letters from men and women who have had money invested in secular enterprises as stocks, bonds, real estate, mortgages, et cetera, and also in annuity bonds of the Board. The one note that is common to all these letters is an expression of delight that their investment in this brotherhood agency has not failed while most of their investments elsewhere have failed either completely or in part. These Christian people have learned by experience that the safest investment in the world is in securities backed by the church.

The church as an institution is coming through the depression with its forces more intact and its morale higher than any other institution on earth. The depression put into bankruptcy one out of four of all banks, one out of eleven of all businesses and industries, one out of eighteen of all hospitals, one out of twenty-five of all colleges (exclusive of tax-supported schools), but only one church in two thousand three hundred and forty-four failed because it could not meet the demands of its creditor. It should be remembered also that secular enterprises have received during the depression billions of dollars of federal aid to bolster them up, but not one church has received one dollar of RFC money.

The reason for this phenomenal endurance of the church is found in the fact that the church has a capacity for suffering inherited from its divine

Head and the early Christian martyrs, that no other institution possesses. The hardest thing in the world to kill is the church.

The Board of Church Extension adopted the policy of receiving money on the annuity plan in 1898. Since that time about five hundred men and women, members of our church, have contributed on the annuity plan over \$900,000. The board has paid to these good men and women annuities totaling a little more than \$800,000 which is at the present time 90 per cent of the total amount contributed by them. About half of these annuitants are still living and will no doubt before they pass on receive annuities equaling in the aggregate their original gifts.

While they have enjoyed this generous income for life, their capital investment of approximately \$900,000 has helped to build five hundred and thirty of the largest and finest churches of the brotherhood with loans totaling \$3,400,000. The church properties created by the aid of these loans made from annuity funds are valued at approximately twelve millions of dollars. In these churches every Sunday two hundred thousand of our members worship.

The five hundred men and women whose gifts have made this vast amount of work for Christ possible have had a good income all their lives from their bonds and in addition they have had the great satisfaction of seeing their ideals and purposes carried out in the building of these churches.



First Christian Church, Colorado Springs, now under construction with the aid of annuity funds, was designed by A. F. Wickes of the Board of Church Extension. This is the church which sent Secretary John H. Booth into the ministry and enabled him to go to Drake.

WORLD

CALL

WHEN YOU BUILD—

Why not think in terms of local materials such as ledge stone (not boulders) or hard common brick? To do so may help a local industry. It may awaken pride and interest in what may be produced right at home. Below are different types of churches designed especially for the use of materials found most convenient—through the guidance of the Bureau of Architecture.—A. F. Wickes, Advisory Architect, Board of Church Extension.



Christian Church, Alexandria, Louisiana

The brick factory at the edge of town produced these colorful common brick for the facing of this simple church and school building at a considerable saving. Other materials secured at a great reduction through fortunate circumstances brought the cost of this beautiful structure within the financial reach.



Christian Church, Hickman Mills, Missouri

These stones once laid around on adjacent farms. The tillers of the soil were glad to haul them to the church lot where they were laid without shaping, as they came from the pile. Stone gives a sense of permanence and worthiness to the structure. This church building won two prizes for its architectural excellence.



Christian Chapel, Woodstock, Virginia

The Shenandoah Valley is proud of this building. These stones of many harmonizing shades and shapes were gathered from the mountain sides. They were carefully selected and laid without cutting, just as they came in. A father and four sons built these walls which will stand for a century and more.



First Christian Church, Longview, Washington

Samples of this rugged brickwork were laid up, criticized and tested as to weathering against the heavy rains before deciding upon its use. Sturdy timbers of clear Douglas fir were used in the exposed roof trusses. Heavy shales or shingles one inch thick for the roof and the timbers were produced locally.



Kingshighway Christian Church, Shreveport, Louisiana

Again a mellow-toned common brick serves to make this one of our most beautiful and churchy structures in the South. Note the treatment of extending occasional brick courses to catch the sunlight and cast interesting shadows over the surface. The interior is of the same brick—unplastered. The acoustics are perfect in this building.



Arlington Avenue Christian Church, Los Angeles, California

Sometimes the materials must be cast in the liquid. Here brick and stone were not sought. Poured concrete in wood forms for this section of the country is very satisfactory. More churches are being built of concrete each year. These walls are two feet thick—hollow—no plastering on exterior or interior.

Book Chat

For the Parson's Vacation Kit

By C. E. LEMMON*

IF I WERE to suggest a summer reading course for vacationing parsons I would name five new books, all excellent and costing a total of \$10.75, the price of four tanks of gasoline, a new tire, a good fishing rod or two fair golf clubs.

I would put *Social Salvation* by John C. Bennett at the top of the list. Dr. Bennett is teacher of Christian Theology at Auburn Seminary. There are several reasons why this is such a first-class book. In the first place it is well organized. The table of contents commends it for the material is outlined with the logic and skill of an expert debater. In the second place it is up-to-date in treatment without intimating that all who do not stress the last emphasis in religious thought are morons. It takes account of Barthianism and is measurably sympathetic with the rather realistic view of such modern thinkers as Neibuhr and Horton. It is a more useful book, I think, than Horton's *Realistic Theology* because of its better balance, though Horton is a marvelously facile writer, and it is more readable and constructive than Niebuhr's *Moral Man and Immoral Society*. Every chapter is bristling with outlines which are very tempting to the preacher. On the second page of the very first chapter is the statement that there are three ways of dealing with the problem of social evil, i.e., the theologian's way of reducing the whole network to sin, the sociologist's way of calling evil a cultural lag due to ignorance, and the Marxian way of eliminating the self-contradictions of the capitalist system by social revolution. The chapter proceeds to discuss the virtues of each of these three suggestions. There are dozens of these well-balanced and well-argued discussions in the 200 pages of this brief though remarkably adequate treatise of our present social-intellectual situation. Note some of the chapter headings, "Sin and Social Evil," "The Interdependence of Individual and Social Salvation," "The Relevance of Jesus for Society," and "How God Works in Society." The author considers that he has written a follow-up of Rauschenbusch's *A Theology for the Social Gospel* for says he, "What Christians decide to do will depend upon what they believe."

If you have not already read it, I would put second on the list, *A Mind That Found Itself* by Clifford W.

Beers. This is the twenty-fifth anniversary edition of what has become a classic autobiography. Clifford W. Beers is one of the most remarkable men in America. He was the founder and is still the secretary of the National Committee for Mental Hygiene. The advance in the treatment of mental diseases is due in a large measure to this one man who twenty-five years ago wrote this startling book. If we have learned to treat the mentally ill with some scientific objectivity, shorn of the tincture of shame and disgrace, the man who is most responsible is Clifford W. Beers.

This book was born out of terrible suffering. After graduating from Yale, Beers suffered a nervous and mental collapse and was successively committed to three institutions for the treatment of the insane. He suffered torture both physically and mentally, became violent and was placed in the violent ward, thrown into padded cells, wore a strait-jacket, and finally, in spite of many months of awful persecution, improved sufficiently to return to his home and ultimate recovery. He resolved to write the story of his experiences and some months after his release began work on the autobiography. He enlisted the interest of William James and other leaders of thought at that time. His book has been reprinted many times, is required reading in most college courses in psychology, and should not be overlooked by any man who is dealing with personality problems and desires the amelioration of human suffering. There is much new material concerning the Mental Hygiene movement added to the autobiography.

You will enjoy reading the latest ample volume of Dr. William Adams Brown of Union on *The Church, Catholic and Protestant*. It is a fact that most of the Christians of the world are boxed off from other branches of our common faith by ignorance and prejudice. It is difficult for the Protestant to view the Catholic church without a sense of mystery touched with fear. Doubtless it is equally difficult for the devout Catholic to understand Protestantism with its varieties and divisions. The strange and mysterious life of the Orthodox church is even less understood. Dr. Brown, out of a long experience and abundant scholarship, has explained the genius and inner life of the three branches of Christendom. This does not

(Continued on page 31.)

*Minister, Columbia, Missouri, and contributing editor of *WORLD CALL*.

Editorial Correspondence

A Prodigal's Home-coming

WHAT gluttons for punishment are these Missouri Disciples! Within a week after their state convention at St. Louis, members of the Northeast District assembled at Kirksville for their annual gathering. I was considerably puffed up when this, my old home district, wrote, well in advance, asking for me to accept a place on its convention program, and my elation knew no bounds when I actually arrived at Kirksville and participated in the home-coming festivities. There was a sizeable delegation over from Canton with the Culver-Stockton quartet and several members of the faculty, headed by President John H. Wood. For noon of the closing day of the convention they had engineered a Culver-Stockton luncheon with the rôle of returned prodigal assigned to me. To borrow a phrase from Miss Myrtle Ward, Culver-Stockton alumna in Africa, "it was a 'multuous' occasion—not 'tumultuous'—just 'multuous' enough."

Just Girls

"Little girls are mighty nice." So writes Edgar Guest; and being myself the father of three girls, I qualify as an expert witness and hasten to substantiate his testimony. So are big girls mighty nice, for that matter. And what a fine lot of them I saw at Christian College in Columbia, Missouri, in May! I discovered, too, that in addition to gracing Christian's lovely campus these "pretty little things" make a fine audience for an assembly speaker. Don't try to diagram what you have to say to them or you'll find that they are just about half a jump ahead of you. And don't make the mistake of imagining they are not serious, for they are. For dour prophets of doom, unhappily certain that the younger generation is altogether frivolous, vacant-minded and headed for the bow-wows, I prescribe a visit to the campus of Christian College.

In Hoosierland

Just one day I was able to spend at the Indiana state convention at Marion, naturalized Hoosier though I now am. That day revealed that Indiana had a convention program equal in many respects to that of a national gathering. I was especially sorry to miss what was said to be a great presidential address by Dean F. D. Kershner of Butler and an appeal of prophetic rank by my friend and predecessor, Harold E. Fey. But the most enjoyable part of the trip to Marion was a visit to the Emily E. Flinn Home. The several hundred other dele-



A group in the Emily E. Flinn Home

gates who made the visit to this home together felt proud of this good work being done by our brotherhood through the National Benevolent Association.

Down Through the Blue Grass

One thing which impresses the visitor who approaches Hazel Green, Kentucky, as I did, driving down through Frankfort, Lexington and Winchester, is the abruptness with which one passes from the Blue Grass to the mountains. Winchester is in

the Blue Grass—on the border, to be sure, but definitely in and of the Blue Grass. With an unbelievably few miles on Highway 15, driving south and east from Winchester, one finds the gentle slopes taking on aspects of ruggedness and discover of a sudden that he is in a hill country. Then outlined in the haze against the sky line appear the mountains, and almost before one is aware, he is negotiating the hairpin curves of a truly mountain road. Here is another Kentucky, as beautiful as it is different.



Mr. and Mrs. H. A. Stovall

Until a year ago Hazel Green Academy commencement visitors ran the risk of having one of those steady, drizzle-dazzle rains render roads impassable and leave them marooned until the skies should choose to smile again. Not so today. That last, long six miles from the highway has been graveled and Hazel Green is easily accessible, rain or shine.

Nature has done much for Hazel Green, and Christian thoughtfulness and love have added to its dower. I was impressed by the substantial character of the buildings and was amazed at the small outlay of money which went into some of the newer ones, a meager expenditure which became understandable only as I learned of the greater outpouring of love and unremunerated labor which went into their construction. With the exception of the hardware, every bit of material in the truly splendid main building, with its classrooms, laboratories, library and auditorium, was made at Hazel Green. This is true of every piece of lumber, every desk, cabinet, chair, blackboard and of every brick. These buildings cost more than money; they are the labor of love.

I cannot say too much for Hazel Green. I am not sure that I've ever known of greater returns for so small an outlay of money. I have had intimate associations with many young people, have had several hundred of them in college classes, but I have never seen a group which I considered superior to these Hazel Green students. They have ability, character, purpose. It was a delight to spend those two or three days with them. I was with them at mealtime, at play time, at church, at Christian Endeavor, at concert and dramatic production. I tell you, they measured up in a great way!

(Continued on next page.)

"Off to the Orient"



Left to right, Miss Mitchell, Alexander Paul, Miss Mushrush

University and of the Hartford College of Missions. She spent one year in graduate study in Germany.

Miss Schutze will be accompanied to China by Miss Vincoe Mushrush, a young woman of splendid training and experience in the field of public health nursing. She has also done work at Hartford. Members of the

At THE meeting of the executive committee of the United Society on June 4 three new missionaries were appointed for service upon the recommendation of the division of foreign missions. All three go to fill vacancies.

Miss Katherine Schutze of Marfa, Texas, goes to China as a teacher. Miss Schutze is a graduate of Texas Christian

executive committee were profoundly impressed by the earnest sincerity of Miss Mushrush as well as by her unquestioned professional qualifications.

With Miss Mushrush at the Indianapolis meeting was Miss Ruth Mitchell of Wheeling, West Virginia. In addition to graduate work in nursing, Miss Mitchell has just finished a year at the College of Missions at Hartford. In a simple, direct statement to the committee Miss Mitchell bore testimony to the encouragement of a sympathetic home, the influence of a teen-age girls' club, the example of a good pastor's devotion to ideals of service and the challenge of the Student Volunteer Movement as contributing factors in her decision to go to India. Characteristic of her spirit is the following quotation from her statement: "For the first time I believed without any misgiving that if I utterly surrendered my will to God's, he could take my life and use it for his purpose. It is with that conviction that I wish to go forward now, realizing that of myself I can do nothing, but convinced that Christ can work in me!"

Miss Mitchell and Miss Mushrush were presented to the executive committee by Alexander Paul, oriental secretary of the United Society.



Miss Katherine Schutze

Editorial Correspondence

(Continued from page 18.)

At the heart of Hazel Green Academy is the heart of Henry A. Stovall, the principal, a man sent of God if there ever was one. Of course, Hazel Green had an honorable record of service before the coming of the Stovalls, but somehow, I just can't picture it without them. A more capable, gracious, kindly couple I never hope to find. The secret of hospitality is in their hearts. Despite the meagerness of a budget that has been cut again and again, they carry on with faith and good cheer.

Lewis-Ferrall Gymnasium

How proud are these Hazel Green people, and rightfully so, of the new Lewis-Ferrall gymnasium. Here again their dollars were multiplied by faith and works. Several years in the process of building, there it stands today, a thing of beauty and a challenge to community service. I had the privilege of dedicating it and, of course, I enjoyed that. At the close of the service Mrs. W. R. Humphrey of Lexington came forward and presented to Mr. Stovall, to apply on a much needed heating plant for the new gymnasium, a check for \$100, contributed by the women of Kentucky in units of a dime. I wish all those women could have been present to observe Mr. Stovall. Five times, I think, he unfolded that check, folded it up again, started to speak and could not—for the tears that came in the place of words. Mrs. Humphrey said that the Kentucky

women are going to do much more. I rather had the feeling that they may have been stirred up to good deeds in part by the knowledge that the Missouri women have been taking such pride in contributing rugs, curtains and pictures to brighten up the rooms. Why, Mrs. L. E. Lakin of Missouri, who was there, says they are even planning to give Hazel Green a mule. Appropriate gift coming from Missouri, I should say. Well, there is scriptural authority for provoking one another to good works and Hazel Green seems to be a place that inspires good works, and its appeal is great enough to reach the hearts of Kentucky and Missouri alike, and a whole brotherhood as well.

A Day in Chicago

It was my privilege on June 6 to address the quarterly meeting of the women's missionary societies of our Chicago churches. Mrs. Emory Ross and Dr. Herbert L. Willett were also on the program, so I was in distinguished company. Sometimes we imagine that city folk are too busy for the unburdened cultivation of the virtue of friendliness but none could ask for a finer spirit of genial warmth than was evidenced in this Chicago gathering. The attendance was good, filling rather comfortably the beautiful sanctuary of the Irving Park Church. Attendance honors were carried off by the Ravenswood Church where William Price ministers. More than thirty of the Ravenswood people were present. I came away impressed with the substantial character of our Chicago people.

—G. W. B.

Personalities

By FRA EDGARDUS

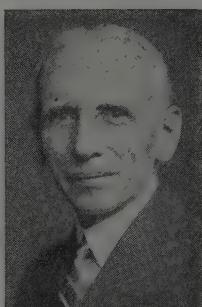


Homer W. Carpenter

Louisville, Kentucky. orator at Transylvania; now he is numbered among our best preachers, one of the most delightful gentlemen who grace pulpits among the Disciples. Unlike some college orators, Homer has more than one speech. Training in public speech, under competent instructors, is part of the preacher's necessary preparation for his high calling.

George Hamilton Combs has the most unique style of any preacher among the Disciples. It is nervous, eccentric, brilliant, beautiful. His sentences are always parsable, but they are broken by dashes, set off by exclamations, and both the colon and the semicolon must be employed frequently. Combs is never dull or prosaic; platitudes he avoids like a pestilence. Through fifty years of preaching he has managed to keep his style crisp, his illustrations fresh and his reading down to the minute. Today, past seventy, they tell us he is doing the best preaching of his remarkable career. A rare man is G. H. C.—Preacher of the Word!

The Superintendent of Immigration at Detroit, Michigan, is J. L. Zurbrick, an active Disciple, who has been in that branch of government service for many a year. Mr. Zurbrick is a good-sized man and slightly resembles, in face and figure, former President Grover Cleveland. He speaks often and ably before luncheon clubs on his interesting work; and some of the stories might well have a place when a new edition of *Heart Throbs* comes out. Wherever Mr. Zurbrick has been located he and his family have been identified with one of our churches. By a curi-



George H. Combs

ous coincidence, for fifteen years in Detroit, the Superintendent of Immigration has been a Disciple, Mr. Zurbrick's predecessor having been Dr. P. L. Prentiss, of beautiful memory. Other prominent officials in the immigration work, also Disciples, were Frank Berkshire, recently deceased, and Andrew Jordan and family, at present associated with Mr. Zurbrick.

At Gallatin, Missouri, lives Judge Joshua W. Alexander, born in Cincinnati, in 1852. He took his A.B. in Culver-Stockton College, then known as Christian University, Canton, Missouri, 1872; his A.M. in 1907; and in 1923 Culver-Stockton gave him an LL.D. Judge Alexander has had many political honors, was Judge of the Seventh Missouri Judicial Circuit, many times member of the National House of Representatives, and from December 11, 1919, to March 4, 1921, he was Secretary of Commerce under Woodrow Wilson. Judge Alexander has taught a Bible class in the church at Gallatin for many years. He knew intimately, Alexander Procter, T. P. Haley, G. W. Longdon, A. B. Jones, and others prominent half a century ago in Missouri. I shared a room once with Judge Alexander, and greatly enjoyed his reminiscences. He is one of the grand old men of the Disciples of Christ.

William R. Warren, affectionately known as "Bill" by his intimates, is of the fascinating skyline of the Disciples. What a life—successful pastor, editor of *WORLD CALL*, executive secretary of the Centennial Convention, general manager of the Christian Board of Publication, and now executive vice-president of the Pension Fund of the Disciples! He is likewise author of the *Life and Labors of Archibald McLean*. Warren has the face of a humorist, the heart of a humanitarian, the pen of a ready writer, and the self-effacement of a St. Francis of Assisi. His public speaking is distinguished by impressive pauses of half a second between words, sometimes a full second. Which reminds me, it was said of Talmage that his manner of using impressive pauses was the most dramatic feature of his oratory. A story goes that when dictating to a new stenographer W. R. came to an extended pause and she, assuming a change of plans, arose and left the room, saying, "Mr. Warren, let me know when you are ready to dictate." Just now the Warrens are at Crystal Beach, Michigan, where he is writing that eagerly awaited history of Disciple pensions.



W. R. Warren

Working With First Americans

By LAWRENCE D. GRANGER*

SI X miles southeast of Riverside, California, is situated the beautiful grounds and groups of buildings known as the Sherman Indian Institute. It is one of the most important of the nonreservation boarding schools of the federal government, becoming more and more a vocational and industrial training school for Indian youth of the high school age. After several years of guidance and training here, the graduates are able to enter immediately into fields of service and life work, make their own living, establish good homes, and be recognized as productive citizens. The choice is given them to enter industry and labor either away from the reservation or to return to their original homes. In either case they may be expected now to make a genuine contribution to society. The present policy in Indian affairs seems to be one leading toward more self-determination with the necessary government protection, a long view of social reconstruction in the arts and crafts and in new ways of doing things, fitting the youth through his years of vocational guidance for a permanent place in the midst of a white man's civilization.

With seven hundred Indian youth from sixty-two reservations representing almost as many tribes, two-thirds of whom indicate a preference for the Protestant church—the challenge of the religious education of these young people is a real one. Under a wise policy of cooperation the various denominations are now financing this work of religious instruction by locating an ordained minister as director of religious education at each important nonreservation boarding school. The Disciples of Christ have a share in this cooperative work and are now represented in the Central Council's activities by their appointment of the writer as director of the Sherman Protestant Chapel, Riverside, California. Moneys for the support of this work both at Sherman Institute Chapel and at the other centers are raised on the Annual World Day of Prayer.

The Sherman Indian Chapel is a beautiful edifice.

It was erected in 1924 by funds raised in the churches of Riverside and with the help of the Central Council at New York. It is located on Magnolia Avenue just across the street from the campus of the school. The Indian students are sharing in the expense of the upkeep of grounds and building. Just recently they began a movement among the church members of beautifying the grounds behind the chapel for the purpose of a "Memory Garden." The hope now is that in years to come students of the school may come to use these grounds for reunions, camp-fire meetings, evening vespers, and social get-togethers. Individual students and groups also are starting to plant trees there in memory of their class or of loved ones "gone on." They invite the interest and attention of outside friends in this worthy project.

Such a large school where almost half the student body will be girls, requires the special supervision of well-trained Christian women teachers. The religious life of these young Indian girls is also of great importance. Consequently there is with the writer in this good work an associate director who gives all her time in activities among the girls, Miss Wright, whose sacrifices on behalf of the Christian nurture of the

spiritual lives of these girls have borne much fruit through the eleven years of service. Many of the faithful Sunday school teachers in the small churches on the reservations received their inspiration and guidance from her while they were attending Sherman Institute. The Y.W.C.A. and missionary clubs enter into many service projects for the Indian folk back

home, especially for children of destitute families. Many splendid things could be said about her work along these lines.

Our chapel work is, we think, full of interest. Activities are carried on throughout the week. On Sundays church school in the morning is followed by a period of worship; Christian Endeavor comes in the afternoon and in the evenings vespers or deputations into the churches. Gradually the boys and girls are



Just a few of the 700 students of Sherman Indian Institute

*Director of Sherman Protestant Chapel and former Disciple missionary to Puerto Rico and Mexico.

Wtaking a larger share in the work and worship, taught the meaning of stewardship, the cost of faithful discipleship and the joys of Christian fellowship. They are making responses to the meaning of Christ about as rapidly as youth elsewhere. We are witnessing many of them growing near unto God as they learn the secrets of the way. In the deputation work among the churches of Southern California many interesting stories could be told. At such meetings from ten to fifteen usually accompany us. The boys and girls have many talents in music and expression. We usually have instrumental numbers, vocal duets, recitations and real testimonials. In these meetings we have tried to encourage them to stand up and witness for Christ; thus gaining courage and growing in the enthusiasm for a strong Christian experience. We know that many are finding joy in such service. Many are going to make faithful leaders in the churches back on the reservations. Many will build good Christian homes.

We have Bible studies and club work during the week. Many of the Indian boys and girls are gaining poise and better understanding of the Christian religion through these varied socio-religious programs. In the club participation they have come to know personally young Christians of the Japanese, Chinese and Mexican communities. Growing out of these associations are seen new spiritual awakenings, broader views of the world's task and an increasing desire to share in these widening friendships. The boys and girls are beginning to participate in the religious life here on the campus, witness for Christ among fellow-students and unite with us in our Fellowship of Prayer.

Much is being said and will be said of the inconsistency of the Christian profession while we go on living like pagans. So much, of course, could be mentioned of the very deep injustices of the "white man" toward the "red man." That lost confidence in his integrity perhaps may never be regained. Centuries of shameful conduct while under forms of Christianity leave deeper wounds in the generations to follow. It is, therefore, both amazing and exceptionally praiseworthy to witness the decided stand many of our boys and girls here are making for the Christ they have come to love and worship. The "spell" and power of Jesus ever rises above all human attempts to reveal and understand him. That his Spirit conquers over the sensitive mind of these Indian youth is a fact of his true uniqueness. Indian boys and girls are taking their places with other racial groups in a loyalty and vision of the Galilean peasant who

has broken down forever all barriers of race and privilege. Many of them have discovered that the old paganism and superstition cannot help them today. Others are discovering that only Christianity in its purity holds the key to "life, liberty and pursuit of genuine happiness."

Indian boys and girls are reacting today like most white Americans. Their dress, speech and mannerisms cannot be distinguished sharply from those of their white brothers and sisters. Our speaker during Easter week remarked that he could not get over the "movements" of these Indian young people. He expected to see slow, stolid ways of doing and acting. These high school youngsters are as alert in body and mind as the boys and girls of any white American school. They participate and compete in all forms of athletics and bring many surprises to visiting teams. The club and social life on the campus have a special appeal to them. Many of the senior class will be members of three or four organizations.

The Y.W.C.A. and Hi-Y clubs are doing much to help the Indian youth today in the field of moral and spiritual guidance. Recently the annual banquet of the Y.W.C.A. groups was held in the basement of the church. The members prepared the supper, the decorating and the program. An Indian girl was the toast-mistress, another led the group singing, and several gave short talks on what had been accomplished during the year. Tables were beautifully prepared; place cards, favors and a daintily cut program at each plate. Several employees of the institute were present including the wife of the superintendent, Mrs. Biery. All were impressed by the talent and reverence. At the end the evening was brought to a beautiful climax when the girls stood with lighted candles and sang together: "Follow the Gleam."

No less impressive was the Hi-Y boys closing "pow-wow" around the camp fire behind the chapel. Many stood and gave stirring testimony of the new meanings which had come to them of Christian adventuring together. Some spoke of the deep yearning they had for their folks "back home"—that they, too, might come to know the Christian religion. I was glad to have been in their midst that night as I looked into their serious faces, seeing written there the new song of victory over old fears and tragedies of the past. It was a source of inward joy to know that they were beginning to share with Christ. Some of the seniors who were there that night I may not see again but I shall live in the prayer that they, too, will continue to "follow the Gleam."



An Experiment in International Friendship

WORLD CALL takes pleasure in presenting to its readers a picture of the Intercollegiate Cosmopolitan Club of Indianapolis, Indiana, because of the fine work being done by that organization in the field of international friendship and understanding. The club was organized some years ago at Butler University and is an active chapter of the Association of Cosmopolitan Clubs of the universities and colleges of America, which was organized with chapters in some twenty-five American educational institutions in 1907. Some years ago the Indianapolis chapter became an intercollegiate group in order to welcome to its membership foreign students of other educational institutions in the vicinity, foreign residents of Indianapolis and sympathetic native Americans who wished to form friendships with and extend hospitality to foreign students and others. The club motto is "Above All Nations Is Humanity."

The picture shown below was taken on the occasion of the annual picnic of the club held on Saturday, May 25, 1935, at the home of Mr. and Mrs. James A. Crain, at Bethany Park, Brooklyn, Indiana. Mr. Crain is secretary of the Board of Temperance and Social Welfare and Mrs. Crain is an active member of the board of directors of the Indianapolis Young Women's Christian Association and also active in the work of the Interracial Committee of Indianapolis.

The world-wide range of friendship extending in the club is shown by reference to some of the personalities present. Cyril Robertson (front row left) is a product of our Jamaica mission, a graduate of Southern Christian Institute and a student at Butler University School of Religion. T. Funai is a Japanese from Honolulu, T. H. and a student at Butler University. Miss Marian Schaeffer (second row center) is president of the club. Miss Schaeffer is the daughter of Mr. and Mrs. Harry Schaeffer, independent missionaries of the Disciples of Christ at Bilaspur, India. She is

a student at Butler University, preparing for medicine, and when her medical course is completed she will return to India to do medical mission work. Dr. C. S. Kim, of Korea (third row right), is a graduate of Indiana University School of Medicine, specializing in roentgenology. He is at present serving as roentgenologist at Methodist Hospital, Indianapolis, Indiana, and next year will serve in a similar capacity at Robert Long Hospital, Indianapolis, in connection with the Indiana University School of Medicine. Miss Martha Gibson (second row) is a former missionary of the United Christian Missionary Society in Japan. Since her return to the homeland she has been in charge of the book department of the United Christian Missionary Society, and is a familiar figure in the book exhibits at various state and national conventions. Though no longer privileged to serve on the foreign field she retains an active interest in all that pertains to orientals. I. G. Payne and A. F. Payne (front row) are from Durban, South Africa; William Nedderman of Ost Friesland, Germany; Basil J. Peters of Cape Province, South Africa; Frank Squire of Wellington, N. Z., and James Campbell of Caithness, Scotland, are students of Lincoln Chiropractic College, Indianapolis. None of them have been in the United States more than a few months. George W. Price, former instructor in engineering at Purdue University, is sponsor for the group.

Among the more important institutions maintaining chapters of the movement are: Cornell, Syracuse, Temple, DePauw, Indiana, Purdue, Illinois, Iowa State, Kansas, Duke and Georgia Tech. The Association of Cosmopolitan Clubs constitutes the American section of the European "Corda Fratres" movement—Federation International des Etudiants, founded in 1898 by Dr. Efisio Giglio-Tos. "Corda Fratres Congresses" are held for the purpose of binding together the students of the world.



Indianapolis Cosmopolitan Club

FRONT ROW: (Left to right) Cyril Robertson, Jamaica; I. G. Payne, Durban, South Africa; Alfred Samper, Morelia, Mexico; A. F. Payne, Durban, South Africa; Ann Jo Crain, Indianapolis, Indiana.

SECOND ROW: T. Funai, Honolulu, T. H.; Miss Josephine Graf, Indianapolis (seated); Mrs. L. P. George, Hanover, Germany; Miss Marian Schaeffer, Bilaspur, India; Miss Martha Gibson, Japan; Miss Violet Muse, Indianapolis; Mrs. James A. Crain, Indianapolis (kneeling); James A. Crain, Indianapolis.

THIRD ROW: John Ewbank, Indianapolis; Miss Rosina Heine, Florida; Mrs. Inez Samper, Morelia, Mexico; Miss Carrie Mae Kelley, Kentucky; Miss Gladys Ewbank, Indianapolis; Miss Fannie Bennett, Indianapolis; Dr. C. S. Kim, Korea.

FOURTH ROW: Miss Dorothy Unversaw, Indianapolis; William Nedderman, Ost Friesland, Germany; Basil J. Peters, Cape Province, South Africa; Frank Squire, Wellington, N.Z.; James Campbell, Caithness, Scotland; George W. Price, Indianapolis.

Laymen's Experiments In Cooperation

By GEORGE R. KINCAID*

THE Waterville Federated Church is a combination of three bodies—Christian, Baptist and Methodist. In it all people work in splendid harmony and excellent spirit and yet each group retains its own identity.

Perhaps it is only right to say that the federation began because of economic conditions in this wheat region some 10 years ago. First the Baptist and Disciple groups, both without pastors, combined their Bible schools. After this cooperative work had continued for a time, they received an appeal from the M. E. group to include them. The cooperative move was entirely a laymen's plan from the first.

The Methodist church building and manse were the best property, so were naturally used to house the federated church and pastor and it has continued so through the years. The federation has had a succession of ministers of the three denominations—alternating, very largely every two years until recently when the pastorates have been lengthening. The business of the church is operated by a board of control of nine—three representatives from each cooperating body. These members are elected each year by the various individual church groups in their separate meetings. No minister or member is asked to make any compromise. The Federated Church in Waterville is a very splendid demonstration of Christian tolerance and good will.

*Disciple minister, now pastor of the Federated Church of Waterville, Washington.

Some of the advantages of the federation are the united appeal we are able to make to the community and the united talents we have as a force with which to work. There are many members of the federated church who are Congregational, Presbyterian, etc. Our women's council includes women of all faiths and renders a full range of Christian service.

All missionary money is divided into thirds and would be further divided should any other groups join the federation as groups. This again is a fine demonstration of good will, since the three groups are not equal numerically or financially. The church school uses Christian Board of Publication literature entirely and continuously because it satisfied all when tried and there has been no seeming desire to change with changing years or pastorates. Field representatives from all groups are welcome and urged to visit and keep their work before their people.

The church takes pride in the property and improves it. The building has had a complete overhauling and redecorating within the last year and plans more extensive additions to the equipment.

As pastor of the church and a Disciple minister I can say that I have been unhampered in preaching the full gospel and have proved to myself that each group has some worth-while contribution to make to the other. No church group has been asked to sacrifice any doctrine essential to itself and there is no desire on the part of any one to dissolve the federation—but rather to strengthen, add to and continue.

Mrs. T. F. Reavis

After months of suffering Mrs. Mabel Yokley Reavis passed away June 6 at her home in Indianapolis. She was the wife of Dr. Tolbert F. Reavis, head of the department of sociology in Butler University. Before coming to Indianapolis nine years ago, Dr. and Mrs. Reavis gave twelve years of devoted service as missionaries in Buenos Aires, Argentina. Mrs. Reavis, who was a daughter of F. J. Yokley, well-known Disciple minister, recently deceased, was born in Buffalo, Missouri, and attended William Woods College, Fulton, Missouri, and Culver-Stockton College, Canton, Missouri. She was a member of the Northwood Christian Church, Indianapolis, the Chautauqua Club, Woman's Faculty Club of Butler University and the Order of Eastern Star, Atlanta, Georgia. She is survived by her husband, three daughters, Miss Bessalee Reavis, Miss Anita Mabel Reavis and Miss Dorothy Jean Reavis; two sons, Byron Y. Reavis and John Francis Reavis, all of Indianapolis; and two sisters, Mrs. W. O. Hilton, Ottumwa, Ia., and Mrs. J. M. Stonebraker, Webster City, Ia.



Is War Inevitable?

By WALTER W. VAN KIRK*

THE churches are rightly concerned about the present threat to the civilization of the world. The nations are preparing for war, annually expending more than \$5,000,000,000 on their military establishments. The United States has launched the largest and most costly program of military expansion in its peace-time history. The projected military budgets of the principal nations are at a much higher figure than in 1913. The persistent refusal of the Great Powers to honor their disarmament pledges has led to Germany's renunciation of the military clauses of the Versailles Treaty. The great nations, including our own, are jointly guilty of precipitating a race in armaments which threatens the peace of the entire world.

But war is not inevitable. If constructive steps are taken by the United States and other nations it can be averted. Should not the churches, devoted to the cause of peace, commend such policies as the following to our people?

First—Continuation of efforts looking toward the negotiation of an international treaty for the reduction of armaments which will provide for the total abolition of military and naval aircraft, the drastic reduction of military and naval establishments, and the international control of the manufacture and sale of the weapons of war. If an honest and forthright attempt were made, even at this late date, to hold a World Disarmament Conference, with Germany occupying the position of an equal, and to reduce the armaments of the nations to the level imposed upon Germany, the world situation could be immeasurably improved.

Second—Resumption by the United States of conversations looking toward the convening of the 1935 naval conference as projected by the London (1930) Conference. While it is true that the naval construction now under way or authorized falls within the tonnage limits prescribed by existing naval agreements, the effect of this construction, in our own and other coun-

tries, conduces toward international suspicion and a deepened sense of insecurity and fear.

Third—Curtailment of the excessive military and naval budgets already authorized or now pending in Congress. The present administration has launched a military program out of all proportion to our requirement of genuine national defense. The proposed expenditure during the next twelve months of \$1,000,000,000 for military and naval purposes stamps our present government as the most military-minded in the peace-time history of our country.

Fourth—Modification of our traditional policy of neutral rights in the interest of safeguarding the peace of the United States in the event of war. This change of policy should provide for the placing of a strict embargo on loans, credits, arms and munitions to nations resorting to war and the giving up of our hitherto accustomed "neutral rights of trade." The time to formulate such a policy is now, not in time of war.

Fifth—Adoption of legislation for taking the profit out of war and of preparations for war. Apparently this problem can best be dealt with through provisions for drastic taxation of war-time incomes, not through legislation which would regiment the manpower and the economic resources of the nation.

Sixth—Negotiation of reciprocal tariff agreements and the initiation by our government of conversations looking toward the convening of a world economic conference.

Seventh—American membership in the World Court and a statement by the United States of the terms upon which the United States would be willing to join the League of Nations.

Were the United States to take such steps as these, it could contribute mightily to the peace of our own and other lands. Failure on our part to act decisively and heroically in the present juncture will bring upon us a day of doom which will be the moral judgment of God on our generation.

America First

*America first, not only in things material,
But in things of the spirit.
Not merely in science, invention, motors, skyscrapers,
But also in ideals, principles, character.
Not merely in the calm assertion of rights,
But in glad assumption of duties.

Not flaunting her strength as a giant,
But bending in helpfulness over a sick and wounded
world like a Good Samaritan.
Not in splendid isolation,
But in courageous cooperation.

Not in pride, arrogance and disdain of other races
of peoples,
But in sympathy, love and understanding.
Not in treading again the old, worn, bloody path-way
which ends inevitably in chaos and disaster,
But in blazing a new trail along which, please God,
other nations will follow into the new Jerusalem
where wars shall be no more.

Some day, some nation must take that path—unless
we are to lapse into utter barbarism—and that
honor I covet for my beloved America.
And so in that spirit and with these hopes, I say
with all my heart and soul, "America First."*

—BISHOP OLDFHAM.

Gods of Their Fathers

By LETA MAY BROWN*

GALBAL stood before the open window and coughed. The cough was meant to announce his presence. The cough is to India what the knock is to Western lands. But this cough was more; it was at once annunciative and solicitous. It said: "Please, missahiba ji, I have a request to make. Be lenient and hear me; be merciful and grant my request."

"Yes, Galbal, what is it?"

"I want leave."

"For how long?"

"From now till tomorrow noon."

"What for?"

He did not answer and I rose from my letter writing to look out the window at him. He was grinning a foolish grin of embarrassment.

"Come, Galbal," I said, "we cannot let you have leave from your work unless we know why you want to go."

"I want to go to Bandakpur." With averted face he gave the answer.

Now Bandakpur is a small village two or three stations down the line from Damoh, which enjoys a steadily increasing fame for holiness among devout Hindus. Pilgrims to Bandakpur are easily recognized by the very characteristic baskets they carry, swung over the shoulder—one on either end of a long stick. Over each basket crossed shorter sticks fork up into the air. Within the basket and attached here and there on the long pole, or on the crossed upright sticks, are various articles; food, tied in squares of cloth, a cooking vessel or two, the ubiquitous brass *lota* or vase for drinking, and, most important of all, votive offerings to the god and to the priests.

At the time of the annual mela, pilgrims may be seen going to Bandakpur in great crowds. They go by rail, that great aid in the hastening of the achievement of merit; they go by horse tonga or oxcart, speed limit two miles an hour; and they go by foot, most meritorious of all methods. They may go singly, here and there a lonely pilgrim, but most often in groups, giving the call of "Bum, Bum, Mahadev," as they march along.

The request to be allowed to visit the holy place at this time came as a surprise, because the big mela was just over. But I was more than surprised, I was distressed. There had been a circus at the mela and from among the members of its staff several had died of smallpox. Others were reported to have contracted the disease and to be in a very serious condition.

"Oh, surely not, Galbal," I cried out in alarm, "you know there is smallpox there."

"Oh, I had marks dug by the government," and he exhibited an arm badly marked with four huge vaccination scars as evidence.

"But your own children? You can't take them; and your wife is in Jubbulpore."

"No," he replied, "she's come back. That is the reason I want to go."

"You want to go because your wife came back!" I exclaimed in surprise, "why is that?"

"She brought home some Narbada River water."

That explained it all. The carrying of water from one holy place to another is an act of great merit. The Narbada River is a very holy river. The bathing ghats at Marble Rocks on the Narbada River just outside Jubbulpore is an especially holy place. Galbal's wife had gone to Jubbulpore to visit relatives. From there she had gone out to Marble Rocks, filled her little brass *lota* full of the holy water and brought it home. Now that water must journey to Bandakpur.

"But what will you do with the Narbada water at Bandakpur?" I persisted.

"Oh, bathe Mahadev," was the casual reply.

I remembered the dirty idols I had seen there and felt a bath or two would not be amiss.

"And what else?"

"We'll worship there; offer some coconuts and some marigold blossoms and give some money to the priests."

"Yes," I thought to myself, "most assuredly the latter."

"And then what, Galbal? What do these pilgrimages bring you? Why do you do all this?"

"It's the custom," was the to-be-expected answer. "We must do what our fathers did."

"No, it isn't true," I cried, stung to protest by hearing that oft-repeated phrase. "We do not have to do what our fathers did. You never went to school but you are sending your little boy, Baldeo. Fathers want better things for their children than they had. Surely your father would not want you to keep on in the same old foolish way. You waste your time and money and what do you get? Your deed brings no happiness or satisfaction. You know there is but one true God and he asks not for offerings or pilgrimages or the chanting of meaningless words before an image made by hands. The true God asks only for pure hearts, clean minds and loving, unselfish deeds."

We both stood silent. What influence has the Christianity he has seen in our lives had upon this family, I wondered. Will they ever leave off the worship of idols and follow in the Jesus Way? Perhaps not the father or the mother,

but the children who attend our Christian school may come to Christ. In them lies our hope.

Galbal looked up to speak. I waited, anxious for his reply. Had I been able to avail the least little bit against those iron bonds of custom?

"May I go?" he asked.

"Yes," I answered, "but I am awfully sorry you want to go."

He went.

Mothers and Babies

At dusk one evening a crowd of villagers appeared, one of the women carrying a basket on her head. She squatted down on the floor at the hospital and from a bundle of rags carefully picked out a tiny human form. It proved to be a four-month-old baby girl weighing four pounds and twelve ounces. The mother had been working in the fields all day and had left her with a little brother, aged five. In his efforts to amuse her and stop her crying he gave her a nice shiny piece of metal one and one-fourth inches long and one-half inch wide, weighing two-thirds of an ounce. It was a piece from an agricultural implement and was larger at the broken end. It was easy for this to slip into the baby's tiny throat. When the father and mother came home the little boy told them that the baby had swallowed a nail. They hastily put her in a basket and trudged the five miles to the hospital. We have no x-ray, laryngoscope or bronchoscope and we are not specialists in this line, but something had to be done. I could see nothing, but with the tip of my little finger felt something rough that did not seem at all like a nail. Using my finger as a guide I carefully put in a curved forcep and grasped the metal. To the joy of all, out it came. After a few days in the hospital the baby seemed none the worse for her experience. The last we saw was a happy mother starting home with the baby in a basket on her head.

This incident calls to mind the real problem that faces so many mothers in India who must of necessity help to earn the food for the family. What can they do with the tiny babies whom they must leave at home for hours with no one to care for them except perhaps an older brother or sister? A beautiful baby boy was left asleep in a little hammock made of a blanket tied with rope at two corners. A fire was left in an earthen pot to keep the baby warm. He awakened and as he kicked about a piece of cloth dropped into the fire. When discovered he was severely burned and died the day after they brought him to the hospital.

HOPE NICHOSON, M.D.

Bilaspur, India.

All in the Day's Work

By DR. L. F. JAGGARD*

VISET with us one day in our hospital at Monieka. It is Monday. The first people to be taken care of are those with sleeping sickness. They get their injections on Monday and Friday. This morning there are fourteen of them, some who were just sick enough to have some symptoms and others who were too far gone to hope for much save the driving out of their blood the trypanosomes so they would not be a source of infection to others.

In most localities the natives do not know anything about cleaning their teeth. The sour manioc root which forms a great part of their food, when mixed with the juice of the sugar cane quickly forms a great lot of tartar on the teeth. Sometimes the native will have only the very points showing through the tartar, and of course the infection which has been sealed up under the tartar continues to grow and the toxins pass on into the body. Many come complaining of rheumatoid pains in their joints and bones which are probably a result of these toxins and infections. This morning we have only nine in this class and two of them have to submit to having some teeth extracted.

Then we have sixteen people with yaws. The almost miracle that is worked by an injection of neosalvarsan is seen by the entire population and of course everyone with the yaws or any of its after effects wants an injection. Since many of the after effects of yaws resemble many other diseases and the natives are unable to distinguish in such things, they have gotten the idea that an injection will cure any of their ailments. But by taking time and relying on experience, the ailments can be diagnosed and only a few of the applicants for medicine get it, but something else which they really need. I have been asked for an injection for everything under the sun that is listed in the indices of medical books which is possible for people to have out here.

Another person has a swollen foot. He complains of a dull pain, I find that this is the beginning of elephantiasis. I do a great deal of operating for this out here.

Here is a poor fellow with pneumonia. He may get over it, as he has not had it very long. Usually they wait until the patient is near the crisis before bringing him to the hospital. Having followed the native custom of fasting and not drinking water from the time he began to feel bad, he is about played out by the time he comes to the crisis and the next thing is a funeral. But this fellow is in fairly good physical condition and has about an even chance to get well. Pneumonia is about ninety-five per cent fatal with the natives who have not learned to come to the hospital the first or second day of the disease.

Next—two people with burns. The

native fires are all open fires in the middle of the room. The children play around them all the time and the wonder is that more of them do not get burned. Usually these wounds become infected and last a long time. If the burn is a large one, a lot of scar tissue forms and later contracts and causes deformity. Frequently we operate to correct these deformities.

One poor woman while working in her garden had the misfortune to rub up against some poison ivy and today is feeling the effects of it. As a rule the native recognizes all forms of poison ivy and dodges it. But occasionally one makes a mistake and then has to suffer.

Next in line are five people with sores. Some of them are just recent cuts with knives or hoes as they were working. These will get well in a short time. But one is an old chronic one and will take a long time. Sometimes a person comes in with a small pimple on his leg. Next day it is a sore about the size of a nickel, and by the next day it is as big as a half dollar, and may come to be as large as five or six inches in diameter. It just about exhausts the whole dispensary to get rid of such sores.

Almost every native out here has the itch. This morning there were only three who had it bad enough to cause discomfort and they wanted sulphur ointment. We buy our sulphur by the hundred-pound barrel.

Here is a pregnant woman asking for advice. But it is hard to get her to heed much. All the old grandmothers' tales put together would not equal the sum total of her ideas. Six people have constipation and don't know what makes them feel so bad. Another has a good dose of hookworm and is quite pale and anemic. Two people have bruises, two eye trouble and one venereal trouble. During the day there come forty-five who have been treated previously and who have returned for further treatments. These are of the usual run of trouble similar to those de-

scribed. So far 115 people have received treatment this morning.

But now we pass to the surgical cases. This morning there are more than usual. During the last month I have been out in the back country making a medical survey for the government and have been advising everyone with hernia, elephantiasis or other surgical troubles, to come at once to the hospital for operation. Today we have ten persons in this line-up. There are six hernias in all—four men and two women. My native boys who assist me in the operations will be able to do one of these as I and one other boy do the others.

Here is a man with a small elephantiasis. It is an easy one. When they get up to weigh seventy or eighty pounds, or even more, a surgeon surely earns his bread by the sweat of his brow. In former years I operated on many big ones but they are very rare now.

Here is a woman whom I saw over a year ago and advised an operation for an ovarian cyst. It has grown much larger and now she finally comes for operation. It will be much harder now than a year ago. But it is hard to get them to see it that way. The next one is a woman whom I saw a month or so ago. She has what I have diagnosed as cancer. I have been wondering whether I ought to try to operate or not, but today decided to make the effort. The last one for today is a woman with a large fibroid. While it will be a little difficult because of some adhesions, yet she ought to get along all right and be a lot more comfortable after a few weeks.

And so the forenoon closed. Save for the extra ones in surgery, it is not much different from any other day. In the afternoon I try to get something translated for the medicine boys and give them a little instruction. We have no medical books in their language and translating is hard work and slow, for they have no names for so many terms we have to use.

Conference

By George E. Miller*

I Thank Thee, Lord, for these few days
Of being free from crowded ways,
For having part with those who blaze
A trail for forward-looking youth.
I thank Thee that I may begin
Each quiet morn, removed from din
Of things we mortals clatter in,
And let that quiet show me truth.

I thank Thee that I'm not too old
To see what youthful life can hold—
With understanding to unfold
For them far greater things to be.
Help me build wisely through the years
From gifts of prophets, saints, and seers,
And mould from that which now appears
The things of all eternity.

*India missionary on leave of absence.

Missionary doctor in Lockwood-Kinear Hospital, Monieka, Africa.

Program

Second World Convention Churches of Christ

DeMontfort Hall, Leicester, England, August 7-12, 1935

President—John Wycliffe Black, Leicester, England
 Leader of the Convention Hymns—T. H. Fraser, London, England
 Leader of the Convention Choir—Harrell Biard, Birmingham,
 Alabama (U. S. A.)

WEDNESDAY AFTERNOON SESSION

- 2:00 Devotions, "Every Man in his own Language," Acts 2:1-21
 —Jan Bukowicz, Kobryn, Poland
- 2:15 Messages of Welcome:
 The Lord Mayor of Leicester—Alderman E. Grimsley, J. P.
 The Lord Lieutenant of Leicestershire—Sir Arthur Grey Hazlrigg, Bart
 The Assistant Bishop of Leicester—Rev. J. J. Willis, D.D.
 The President of the Leicester Free Church Council—William Mander, B.A.
 The Chairman of the 1935 British Annual Conference—Principal William Robinson Responses:
 George H. Stewart, vice-president, World Convention, Winnipeg, Canada, Ludwig von Gerdell, Berlin, Germany
- 3:15 Hymn
- 3:20 Appointment of Convention Committees
- 3:30 Conferring of Honorary Degrees by Drake University on:
 Principal William Robinson, Overdale College, Birmingham England
 Alderman John Wycliffe Black, J. P., president second World Convention Churches of Christ, Leicester, England
- 3:50 Hymn
- 3:55 Address, "The Obligations, Opportunities, and Objectives of the World Convention"—President John Wycliffe Black, Leicester, England
- 4:25 Benediction—A. E. Edwards, Auckland, N. Z.
- 4:30 Afternoon Tea for Acquaintance and Fellowship. The General Evangelistic Committee of the British Churches of Christ will have charge of the plans and program

WEDNESDAY EVENING SESSION

- 6:00 Devotions, "The Son of Man Calls the Children of Light," John 12:20-36—William Brookman, Edinburgh, Scotland
- 6:15 World Convention Choir
- 6:25 Address, "The Message of the Churches of Christ for Today"—Raphael Harwood Miller, Washington, D. C. (U. S. A.)
- 6:55 Hymn
- 7:00 Pageant of the Flags:
 Roll Call of nations:
 Great Britain: Principal William Robinson, Overdale College, Birmingham, England
 Canada: C. S. Jackson, Toronto, Ontario
 Australia and the New Hebrides: Principal A. R. Main, Melbourne, Australia
 Tasmania: Miss L. G. Nicholls, Launceston, Tasmania
 India: Samuel Mash, Jubbulpore, C. P.
 New Zealand: Milton Vickery
 South Africa (Natal, Cape Colony and Transvaal): Herbert Abao, Cape Town, South Africa
 Nyasaland: Ernest Gray, Namiwawa, Zomba, P. O., Nyasaland, Central Africa
 Jamaica: George Penso, Kingston, Jamaica, B. W. I.
 Rhodesia: F. L. Hadfield, Bulawayo, South Rhodesia, Africa
 Siam: Miss Minnie Creaser, Nakon Pathom, Siam
 Poland: Jerzy Saczewicz, Kobryn, Poland
 Estonia: Roodolf Fogel, Narva, Estonia
 Latvia: V. F. Uspenskis, Karsawa, Latvia
 Roumania: L. Stognenco, Is Mail, Roumania
 Mexico: Miss Ruth Leslie, Aguascalientes Aga.
 Russia: I. S. Prokanhoff, New York City
 Germany: Dr. Ludwig von Gerdell, Berlin, Friedrichshagen, Germany
 Belgian Congo: Miss Goldie Wells, West Central Africa
 Denmark: O. C. Mikkelsen, Copenhagen, Denmark
 Tibet: W. Remfry Hunt, Los Angeles, California
 Argentina: Victor Hunt, Buenos Aires, Argentina, South America
 Paraguay: Evelyn Hunt, Buenos Aires, Argentina, South America (12-year-old daughter of Victor Hunt)
 China: Miss Margaret Lawrence, Wuhu, China
 Philippine Islands: Dr. C. L. Pickett, Manila, Philippine Islands
 United States and Hawaiian Islands: D. W. Morehouse, President Drake University, Des Moines, Iowa
- 8:00 Benediction—Herbert Abao, Cape Town, South Africa

THURSDAY MORNING SESSION

- 8:00 Youth Breakfast and Program
- 9:45 Devotions, "The Planting of the Lord," Isa 61:1-11—F. L. Hadfield, Bulawayo, South Rhodesia
- 10:00 Messages on the Origin, History, and Present Status of the churches in:
 Great Britain—A. C. Watters, Dunfermline, Scotland
 Canada—H. A. Stephens, Toronto, Canada
 Australia—Harold E. Robbins, Melbourne, Australia

New Zealand—Milton Vickery, Wellington, N. Z.
 United States—Graham Frank, Dallas, Texas

- 12:00 Hymn
- 12:05 Sermon, "The Divine Imperative"—Fred White, Nottingham, England
- 12:30 Benediction—Wilfred Georgeson, Nyasaland, Africa

THURSDAY AFTERNOON SESSION

- 2:00 Devotions, "Witnesses to the Uttermost," Acts 1:1-11—Fay E. Livengood, Damoh, India
- 2:15 Address, "His Star in the East"—Lewis S. C. Smythe, Nanking, China
- 2:45 Music—Slavic Singers
- 2:50 Address, "Victories of Christ in Continental Europe"—K. J. Jaroszewicz, Kobryn, Poland
- 3:20 Address, "The Dark Continent and the Light of the World"—Herbert Smith, Bolenge, Africa
- 3:50 Hymn
- 3:55 Address, "The Living Christ in Latin America and the Caribbean"—Elma Irelan, San Luis Potosi, Mexico
- 4:25 Benediction—Norman F. Bambury, Harrogate, England
- 4:30 Missionary Tea:
 The Foreign Missions Committee of the British Churches of Christ will have charge of the plans and program

THURSDAY EVENING SESSION

- 6:00 Congregational Hymn Singing
- 6:20 Devotions, "Things That Cannot be Shaken," Heb. 12:18-29—James Clague, Dalton, England
- 6:35 World Convention Choir
- 6:45 Address, "What Christ Means to Me"—Samuel Masih, Bilaspur, India
- 7:10 Solo—Mrs. Charles Reign Scoville, Eureka Springs, Arkansas (U. S. A.)
- 7:15 Address, "Recapturing the Missionary Passion"—Stephen J. Corey, Indianapolis, Indiana (U. S. A.)
- 7:55 Hymn
- 8:00 Benediction—George N. Penso, Kingston, Jamaica

FRIDAY MORNING SESSION

- 8:00 Youth Breakfast and Program
- 9:45 Devotions, "Growing Up in All Things Unto Him," Eph. 4:1-16—Jerzy Saczewicz, Kobryn, Poland
- 10:00 Address, "Enriching the Church Membership Through Worship"—Julian Elwes, Leicester, England
- 10:20 Address, "Increasing the Church Membership Through Evangelism"—E. C. Hinrichsen, Brisbane, Australia
- 10:40 Hymn
- 10:45 Address, "Establishing the Church Membership Through Teaching"—Gaines M. Cook, Cleveland, Ohio (U. S. A.)
- 11:05 Address, "Developing the Church Membership Through Stewardship"—L. N. D. Wells, Dallas, Texas (U. S. A.)
- 11:25 Hymn
- 11:30 Address, "Building Up the Church Membership Through Preaching"—J. H. Goldner, Cleveland, Ohio (U. S. A.)
- 11:50 Hymn
- 12:00 Sermon, "The Glory of the Church"—Hugh McLellan, Winchester, Kentucky (U. S. A.)
- 12:30 Benediction—Albany Bell, Perth, Australia

FRIDAY AFTERNOON SESSION

- 2:00 Devotions, "Even As We Are One," John 17:1-21—C. C. Chapman, Fullerton, California (U. S. A.)
- 2:15 Addresses on Christian Unity:
 F. Luke Wiseman, A.B., London, England, general secretary Board of Home Missions—Methodist Church
 Homer W. Carpenter, D.D., Louisville, Kentucky (U. S. A.), pastor First Christian Church of Louisville
 The Very Reverend W. R. Matthews, D.D., London, England, Dean, St. Paul's Cathedral
- 4:20 Hymn
- 4:25 Benediction—J. Eric Carlson, Memphis, Tennessee (U. S. A.)
- 4:30 Preachers' Tea and Program:
 A. E. Cory, Indianapolis, presiding
 Women's Tea and Program:
 Miss Minnie Hopeworth, Leeds, England, presiding
 Youth Tea and Program:
 J. L. Colver, Nottingham, England, presiding

FRIDAY EVENING SESSION

- 6:00 Congregational Hymn Singing
- 6:20 Devotions, "The Everlasting Sign," Isa. 55—E. S. Jouett, Louisville, Kentucky (U. S. A.)
- 6:35 World Convention Choir

- 6:45 Address, Speaker to be supplied by British Committee
(Leading British Statesman to be secured)
7:55 Hymn
8:00 Benediction—F. M. Rogers, St. Louis, Missouri (U. S. A.)

SATURDAY MORNING SESSION

- 8:00 Youth Breakfast and Program
9:45 Devotions, "Knowing the Mind of the Lord," 1 Cor. 2nd Chap.—Mrs. Lewis Hurt, Mondombe, Africa
10:00 Address, "Christian Nurture and the Home"—Mrs. Joseph Smith, Birmingham, England
10:25 Address, "Our World Fellowship Through the Sunday Schools"—Robert M. Hopkins, New York, N. Y. (U. S. A.)
10:55 Hymn
11:00 Address, "The Place and Power of Christian Journalism"—A. R. Main, Melbourne, Australia
11:25 Address, "Our Church Colleges, Their Purpose and Contribution"—William Robinson, Birmingham, England
11:55 Hymn
12:00 Sermon, "The Abundant Life"—Claude E. Hill, Tulsa, Oklahoma
12:30 Benediction—C. K. Grammer, St. John's, New Brunswick, Canada

SATURDAY AFTERNOON SESSION

- 2:00 Devotions, "Created in Christ for Good Works," Eph. 1:15 to 2:10—W. R. Walker, Columbus, Ohio (U. S. A.)
2:15 Address, "The Prince of Peace"—Thomas Hagger, Sydney, Australia
2:40 Address, "Thy Kingdom Come"—James Crain, Indianapolis, Indiana (U. S. A.)
3:10 Hymn
3:15 Memorial Service for three World Convention officers: Charles Sanderson Medbury—Vice-President, Des Moines, Iowa (U. S. A.), W. A. Shullenberger, Indianapolis, Indiana (U. S. A.)
William Morrow—Vice-President, Adelaide, Australia, A. R. Main, Melbourne, Australia
Harry H. Peters—Treasurer, Bloomington, Illinois (U. S. A.), John H. Booth, Indianapolis, Indiana (U. S. A.)
3:40 Hymn
3:45 Business Session of the World Convention
4:25 Benediction—Leo Rossell, Sydney, Australia
4:30 Preachers' Tea and Program:
A. E. Cory, Indianapolis, Indiana, presiding
Women's Tea and Program, Miss Minnie Hepworth, Leeds, England, presiding
Youth Tea and Program, J. L. Colver, Nottingham, England, presiding

SATURDAY EVENING SESSION

- 6:00 Congregational Hymn Singing
6:20 Devotions, "Workmen Approved Unto God," 2 Tim. 2:1-21, (Leader to be supplied)
6:35 World Convention Choir
6:45 Messages by Youth Speakers (10 minutes each):
"Christian Race Relations"—Boris Winnik, Kobryn, Poland
"Achieving a Christian Economic Order"—Samuel Massih, Bilaspur, India
"Achieving World Peace"—Charles K. Green, England
Music—Slavic Singers
"Helping Other Young People to be Christians"—Katherine Stoney, Winston-Salem, North Carolina (U. S. A.)
"Personal Christian Living"—Hayden Stewart, Winnipeg, Canada

- 7:55 Hymn
8:00 Benediction—Gerould Goldner, New Haven, Conn. (U. S. A.)

SUNDAY MORNING SESSION

- 10:30 Worship Services in the Churches:
Preachers attending the World Convention will preach in many of the churches of Leicester and near-by cities

SUNDAY AFTERNOON

- 3:00 World Convention Communion Service in DeMontfort Hall
—F. E. Davison, Chicago, Illinois (U. S. A.), in charge of arrangements with British Committee

SUNDAY EVENING SESSION

- 6:00 Congregational Hymn Singing
6:20 Devotions, "Worthy is the Lord," Rev. 5th Chapter—Dr. C. L. Pickett, Manila, Philippine Islands
6:35 World Convention Choir
6:45 Recognition and Appreciation Service for those who served in making possible the Second World Convention
7:00 Presentation of the Third World Convention officers
7:15 Hymn
7:20 Sermon, "The Supremacy of Christ"—Warren Hastings, Seattle, Washington (U. S. A.)
7:50 Hallelujah Chorus by the World Convention Choir
8:00 Benediction—John Wycliffe Black, Leicester, England

MONDAY MORNING

- 9:00 World Convention Picnic in the Shakespeare Country, visiting Kenilworth Castle, Guy's Cliffe Mill, Warwick Castle, Leicester's Hospital, Lutterworth Church, Rugby, and Stratford-on-Avon. The convention delegates will make this trip of 110 miles in large motor buses
6:00 Return to Leicester

On the "Britannic"

THE "Britannic," a beautiful and modern ship, will be the home of the Canadian and American delegation for eight days. An eight-day boat, rather than a faster ship, was chosen purposely so that the delegates might have a longer time together on the ocean.

Before the delegates sail there will be one meeting together at the Prince George Hotel on Sunday evening, July 28. They will come together in the New England Room for a reception to be given them by the churches and pastors of Greater New York. This occasion will make it possible for all to get acquainted before they get on the ship. The reception program will open with a devotional service, followed by bon voyage messages.

The "Britannic" sails on Monday, July 29, at five o'clock Eastern Daylight Saving Time. From every part of the United States and Canada the delegates will come onto this ship, to begin their much anticipated journey to the World Convention at Leicester. For five years, some have saved and planned for this great trip.

Eight days on a ship together is a coveted experience. What a fellowship this will be! One could wish that a boat might be secured large enough to take all the members of our churches on the North American continent so that everyone could make this trip to Leicester. There are so many who would like to go but cannot.

A ship program has already been arranged. This has been done so that the delegation can be brought together two or three times each day. The hours are not crowded with a heavy program. Participation is optional. The daily schedule is as follows:

Breakfast served each morning during the hours from 7:00-9:00 o'clock. From 9:30-10:00 o'clock, a devotional service will be held for all delegates in the Tourist Lounge. The leaders are:

- Tuesday, July 30. Clifford H. Jope, Washington, D. C.
Wednesday, July 31. Ben Watson, Pasadena, Calif.
Thursday, August 1. DeForest Murch, Cincinnati, O.
Friday, August 2. Carroll Roberts, Winston-Salem, N. C.
Saturday, August 3. Leland Cook, Kinston, N. C.
Sunday, August 4. Morning Sermon—11:00 a.m.—W. A. Shullenberger, Indianapolis, Ind. Vesper Sermon—5:00 p.m.—George Knepper, Akron, Ohio.
Monday, August 5. Paul Becker, Des Moines, Ia.
Tuesday, August 6. Walter M. White, Memphis, Tenn.

- 10:00-11:00 Discussion groups for Youth Delegation in the Tourist and Third-Class Lounges (July 30 through August 3—5 sessions).
10:00-11:00 Deck sports for adults.
11:00-12:00 Deck sports for youth.
11:30-1:30 Noon lunch.
2:00-4:00 Deck sports and leisure time.
4:00 Tea will be served.
4:30-5:30 Motion pictures shown by Cunard White Star Line.
6:00-8:00 Dinner hours.
8:30-9:00 A sing conducted under the leadership of Davil Owen of Kansas City.
9:00-9:45 Lectures and Recitals in the Tourist dining room.
Tuesday, July 30. "Stars from the Sea"—D. W. Morehouse, Des Moines, Iowa.
Wednesday, July 31. "Customs, Cities, and Colleges of Great Britain"—(Speaker to be supplied).
Thursday, August 1. "Famous Art Galleries of Europe"—Cynthia Pearl Maus, Indianapolis, Ind.
Friday, August 2. "English Gardens"—Mrs. Jesse M. Bader, New York City.
Saturday, August 3. "The Cathedrals of Europe"—(Speaker to be supplied).
Sunday, August 4. Sacred Recital, "Christ in Poetry, Music, and Story"—Mrs. Charles Reign Scoville, Eureka Springs, Ark., and Cynthia Pearl Maus, Indianapolis, Ind.
Monday, August 5. Entertainment by celebrities on Board the "Britannic."
9:45-11:00 Each evening (except Sunday) parties, receptions, etc.
Monday, July 29—Get-acquainted reception with passengers on your deck. Each guest wearing tag with name and address. Popular sing, introductions, impromptu messages.
Tuesday, July 30—Inter-deck fraternizing—a sing, games, introductions, etc.
Wednesday, July 31—Parties—joke night, ticket of admission one joke. Song fest, games.
Thursday, August 1—Stunt night by state delegations.
Friday, August 2—Masquerade (Dining rooms of Tourist and Third Class).
Saturday, August 3—Entertainment by celebrities on Board (Music, readings, stories, etc.).
Monday, August 5—Last night on Board. Moonlight sing on deck, and games.

During the voyage the American and Canadian section of the World Convention Chorus will rehearse for one hour each day under the direction of Harrell Biard of Birmingham.

The deck sports will be in charge of a special committee with Ben Watson of Pasadena, California, Chairman.

The "Britannic" is to be home for eight glorious days. The delegation will be as a family. The fellowship of the voyage will be indescribable, so why attempt it! It is something that must be experienced in order to be really appreciated.

Dr. Jewett Honored

NEARLY a third of a century in the service of the young men and women of the University of Texas—that is the record of Dr. Frank L. Jewett, director of the Texas Bible Chair, opposite the university campus in Austin, Texas.

Boys and girls from all parts of the state know him; they have talked with him; brought their problems to him; loved him. Wherever he goes on the campus he is sure to find a friend.

Fitting as a climax to the celebration of thirty years of faithful service, Dr. Jewett was honored Saturday evening, May 11, by the president of the university, Dr. H. Y. Benedict. Invitations to the dinner, which was held in the beautiful English Room of the New Texas Union Building, were sent to thirty-eight intimate friends, members of the university faculty and prominent residents of Austin. The written invitations sent to his friends paid honor to Dr. Jewett as a man and a director of young people by saying that the dinner was an occasion "to show honor to the man who through the courses of the Texas Bible Chair and the ministrations of the Christian Church for thirty years has guided young men and women of The University of Texas in godly numbers along the paths of wisdom and right living."

Celebrating his thirtieth year in the capacity of preacher, teacher, counselor and friend, Dr. Jewett remains complacent, kindly, and unprejudiced to any change that might come to the campus during this year or any of the remaining years of his service. He has watched the student enrollment rise unfalteringly from a few hundred to over 7,000. He has witnessed the increase in his own class enrollment from 150 to 5,000. As an observant, open-minded friend of the students he has watched the problems of the students of the university change as consistently as the fads of dress and personal habits have changed.

Dr. Jewett, with his wife, Mrs. Margaret Jewett, and their one child, Ellice, left Gardner, Kansas, thirty years ago to accept the position of director of the Texas Bible Chair and instructor of Bible in The University of Texas. Dr. Jewett received his Bachelor of Arts degree from Harvard University, having done some work toward it in the University of Kansas. Later he received his Doctor of Sacred Theology degree from Harvard. His continuous service probably is longer than that of any other minister of the Christian church in the state.

The university began twenty-five years ago to grant university credit for Bible courses taken at the Texas Bible Chair. With this avenue opened, the interest in the Bible courses began to grow. Stu-

dents began to register for Dr. Jewett's courses. Other denominations began to make plans for such courses. The Y. M. C. A. and Y. W. C. A. encouraged the participation of students in the theology courses and through the earlier years of its history worked hand in hand with the Texas Bible Chair in launching its program of activities. Classes began to grow until the number of students receiving credit in Bible in 1909 increased to 124 students for the year. Interest has been maintained throughout the thirty years and the total number of students who had received credit by 1934 was 1,400, making an average of about fifty students per year.

Along with this step in the program of the Bible Chair came the endowment of \$40,000 for the building of the present Texas Bible Chair and Bible Chair home, donated by Mrs. M. M. Blanks of Lockhart, Texas. The donation was given to the Christian Woman's Board of Missions; \$20,000 to be used for the building fund and the other \$20,000 to be used for endowments. In 1910 Dr. and Mrs. Jewett supervised the plans for the Texas Bible Chair.

Why a Missourian Goes to Chautauqua

By Mrs. Harvey Baker Smith*

TIRED and worn, the thermometer at 115° as we cross the Father of Waters at Louisiana, then, two days later we drive into our summer haven, Chautauqua, New York.

There is the patter of rain on the roof, cooling breezes from the blue lake, smiling faces of dear friends who are glad to see us again, our hostess at the Disciples House, Mrs. Edna K. Settemeyer—this is the beginning of the reason "Why a Missourian Goes to Chautauqua."

The Chautauqua habit is easy to form. Those who love music will find eminently rewarding programs in vocal, orchestra, band and ensemble numbers well scattered through the entire program.

Great personalities grace the programs. This year we will hear Harry Overstreet of the College of New York. He makes psychology sound like romance. Charles Gilkey, dean of the Chapel of the University of Chicago lures by his forceful truth; Richard Burton unsurpassed on literature and drama; Dean Charles R. Brown of Yale is unique in his field; Governor Landon of Kansas whose rising star challenges the political prophets; Ruth Woodsmall, world secretary of the Y. W. C. A. and so through a long list of really notable talent that we are privileged to hear.

*Wife of the pastor at Marshall, Missouri.

Many interesting people have summer homes on the grounds. Among the most interesting we find Mrs. Thomas A. Edison, who is the president of the Bird and Tree Club.

The missionary institute is a high point in the total program. Plans, programs and materials of the richest type are available. WORLD CALL is among the first files to be exhausted.

Our brotherhood has a wide representation. The Castleberrys of Cincinnati, Carpenters of Louisville, McCrearys of New Jersey, Clays of Winchester, Kentucky, Idlemans of N. Y.; a group of missionaries and many guests are coming and going from many places.

Mrs. Settemeyer makes an ideal hostess at our headquarters building. Congenial people fill the rooms that are available. The social hours on the porch and in the large social hall, the worship services of our brotherhood group each week, added to the program in the amphitheater, make a rich experience.

The lake is fascinating. Canoes, motor craft, the lake steamer, swimming, yachting, and walking along the shore gives one restful moments.

The modest expense places the total experience within the reach of modest purses. If you have never visited Chautauqua, you will be thrilled by the first visit. For the tired in body and fagged in mind, we commend Chautauqua.

Reaching Many Types

Mrs. W. W. Haskell, Wuhu, China, tells of several types of work being done in Wuhu, such as three evening services at the church center each week; visits by the men's preaching bands to outlying regions, speaking particularly to farmers and laborers; weekly meetings in three homes held by divisions of the women's preaching bands. Two Christians who have weaving establishments in their homes have asked Pastor Lee to hold weekly services with their weavers. They also encourage their employees to attend the Sunday services at the church.

Of another home Mrs. Haskell reports: "Only a few years ago, the wife and mother in a home that houses a spinning industry, was baptized. (Her husband had been a Christian for some years.) Immediately she began feeling a responsibility for the women working at the spindles and encouraged them to attend church and women's prayer meetings with her. She plastered the walls of her home with pictures and tracts, each of which gives out a Christian message. A number of the women through her leading have become Christians and others are searching the Scriptures and watch the examples of Christian life in their midst. Each day a Christian service is held in this home to which the neighbors are welcomed."

Book Chat

(Continued from page 17.)

mean that he is uncritical but it does mean that his point of view is comprehensive, detached and charitable. He is endeavoring to get all Christians to understand one another. To have a better understanding of the various expressions of Christian life and belief is to have a fuller sympathy for other followers of Christ. The way to Christian unity is the way of knowledge and understanding.

I have space to mention but two other books for the vacation kit. Every preacher ought to read *The Church and the Children* by Mary Alice Jones, children's worker on the staff of the International Council of Christian Education. This is more than just another book on religious education. It is a complete treatise on the relation of our children to the church. Preachers need to be more child conscious. Read this book and you will resolve to do more for the children of your church. Protestantism faces a crisis right at this point. Unless we do a better job of conditioning the minds of our children we are lost. It is definitely up to the preacher.

The Cole lectures at Vanderbilt are always important and usually bring out a good book. Shailer Mathews was the 1934 lecturer and his theme was *Creative Christianity*, just published in book form. It is an excellent addition to this lectureship and one of the best written by this venerable and prolific author.

WHO LIVES IN YOU? By Raphael Harwood Miller, Bethany Press. Price \$1.00.

THIS is a beautifully bound volume of ten sermons by the popular and widely known occupant of the pulpit of the National City Christian Church. There are ten sermons in the volume each with an arresting title and an original treatment. The volume gets its title from the subject of one of the ten sermons.

These sermons are typical of the preaching of Dr. Miller. As one reads them, he can hear with the ear of imagination the voice, the intonation, the inflection and the emphasis of this eloquent preacher. As a matter of fact these sermons read as though they came direct from the pulpit. They give the impression of being stenographic reports of spoken messages, although of course one knows they were carefully prepared in the preacher's study.

It is always interesting to me in reading a volume of sermons to note how the preacher's mind works, his habits of thought, his method of treatment, his sermonic style, and the secret of his power as a preacher. No two preachers are alike, and the greater the preacher, the less likeness to other preachers. Dr. Miller is distinctive and unique in his method of approach and literary style. Much of his strength lies in his descriptive adjectives, and epigrammatic phrasing. He is a master of terse and paradoxical statements.

This means that the imaginative, the emotional, the evangelical has the pre-eminence in his preaching. If one is looking for a closely knit garment of logical thinking in this volume he will not find it; but if he is searching for beautiful pearls strung on delicate cords of beautiful themes he will be richly rewarded. This is the kind of preaching that has a powerful appeal to the laity who are not theologically minded, and who are longing for personal uplift and inspiration. This volume of sermons is eminently worth while. Best of all it sells for one dollar.

—H. O. PRITCHARD.

HEAVEN'S MY DESTINATION, by Thornton Wilder. (Harper's. \$2.50.)

IHAVE read a half dozen reviews of this novel including those in *The New York Times* and *The Christian Century*. I have read a brief statement the author has made about his book. No two critics, nor Wilder, even approach concurrence. One critic has credited Wilder with writing a satire, and creating a character (one George Brush), of Cervantes proportions. Wilder has been reported as denying that Brush is satirically drawn—he says he knows men like Brush. I don't—not quite!

Regardless of what may or may not be its implications as a treatise and fanatical religion, *Heaven's My Destination* is a riot of fun. Easily read, it does not have a dull page. Brush, always perfectly logical in his religion, is interesting whether as a boob and simpleton, or in his meddling, blundering, pathetic attempts at good. One of the best chapters in modern humor is that which describes the court-room scene in which Brush overwhelms both judge and onlookers with his passion for voluntary poverty, periods of silence and lenience toward criminals. Humor almost as superlative is that which describes his gallantry toward shady ladies who are, he believes, coy and lovely.

You will do yourself an injustice not to read this stimulating, baffling story.

—HAROLD ROBERTS.

THINKING ABOUT MARRIAGE, by Roy A. Burkhart. Association Press. \$1.00 and \$1.75.

THIS book is the result of the experience of the author in leading groups of young people to find a satisfactory ethical answer to a question that is difficult to solve in a world of changing morals. Mr. Burkhart shows his understanding of the problem as related to the thinking of the youth of today, by using as some of the subjects for discussion: "What Factors Enter into the Choice of a Life-Mate?" "What Standards Are to Govern the Experiences of Courtship?" "How Is the Problem of Marriage Different From That of Our Parents and Grandparents?" "Is There a Need for Marriage Today?" and "What Adjustments Need to Be Made Before Marriage?" Subjects long taboo

are dealt with frankly, but not boldly. The methods for organizing the group, and the source materials to be used are especially helpful. The book is finely adapted for discussion group leadership and has been developed with sympathetic insight and understanding.

—ALICE G. SORRELL.

WHAT ABOUT GOD? by Roger W. Babson. Fleming H. Revell Co. 54 pp. Price 75c.

THE author is the famous business statistician who writes often and much on the subject of religion. He is a good writer and there is much material of value in this little essay. What he is really trying to do is to soothe us with assurances that times will be better and prosperity will return if we begin once more to practice the abstract virtues of love and good will and restore honesty, a day of rest, and other conventional personal virtues. All of this is good of course, but this book would furnish almost a perfect case for the communists who put at their masthead the misleading half-truth that "religion is the opiate of the people." —C. E. L.

THE RURAL CHURCH AND THE PASTORAL UNITY PLAN, E. C. Cameron, Professor in the School of Religion, Butler University, executive secretary of the National Rural Church Commission. Standard Pub. Co., Cincinnati.

This is a pamphlet of much information in a small space. Not only is the Unity Plan, its promotion, a suggested plan of organization and its operation, clearly set forth; but also the need of special definite attention to rural churches and rural problems is forcefully presented to arouse the reader to action. One division of the brochure deals with the historical attitude of the Disciples toward cooperation. The rural minister as he is today and as he must become to give an adequate rural leadership is most thought-provoking to those who see the rural crisis.

A bibliography for rural church workers completes this timely work which should be in the hands of every preacher outside of actual city areas.

—D. E.

Books Reviewed on Page 17

SOCIAL SALVATION, by John C. Bennett. Scribner's, New York. 216 pp. Price \$2.00.

A MIND THAT FOUND ITSELF, by Clifford Whittingham Beers. 25th Anniversary Edition. Doubleday, Doran and Company. 433 pp. Price \$2.50.

THE CHURCH, CATHOLIC AND PROTESTANT, by William Adams Brown. Scribner's, New York. 427 pp. Price \$2.25.

THE CHURCH AND THE CHILDREN, by Mary Alice Jones. Cokesbury Press, Nashville. 275 pp. Price \$2.00.

CREATIVE CHRISTIANITY, by Shailer Mathews. Cokesbury Press, Nashville. 167 pp. Price \$1.50.

College Commencements

By H. O. PRITCHARD

Atlantic Christian College Wilson, North Carolina

UNDER President Hillyer's careful leadership, Atlantic Christian College has experienced a year of substantial development. The enrollment has been more than three hundred, an attractive and commodious gymnasium has been completed, the campus greatly improved in appearance, a student managerial system tried out and found practicable, and constructive work done toward curriculum revision.

Dr. W. A. Shullenberger, pastor of Central Christian Church in Indianapolis, delivered the commencement address. President Hillyer gave the baccalaureate sermon, and John Barclay the annual farewell sermon to students.

To the list of honor-roll students given in the April issue we are glad to add Callie Windley from Pinetown, and Georgia and Mary Brewer from New Bern. By some inadvertence these names were omitted.

A delightful voice recital was given in the college auditorium on the evening of April 26 by Wilson Angel, winner of the Atwater-Kent national radio contest in 1932. For the past two years Mr. Angel has been studying in New York. Mr. Angel is a native of Winston-Salem, a member of the Christian church and a member of the Conference Club. He was artistically accompanied on the piano by Miss Hazel McMahan of Winston-Salem. Miss McMahan won out a year ago in the National Federation of Music Clubs contest for the southern district. Mr. Angel's appearance at the college was sponsored by the Student Association.

The Women's Student Government Council has elected for the coming year officers as follows: President, Myra Joyner, of Rocky Mount; vice-president, Lou Ellen Perry, Robersonville; secretary, Elizabeth House, Robersonville; treasurer, Mae Mercer Harrell, Pine Tops; house presidents, Elizabeth Sugg, Snowhill and Eva Louise Shelton, Stan-tensburg.

This council composed of these officers and representatives from senior, junior, sophomore and freshman classes, handles many situations, and solves many problems that come up in the course of the college year. Plans are now being developed for the organization of a Men's Student Government Council, and it is hoped that this will be set in working order before the end of this school year.

Jacob Taylor and Oscar Brinson, president and incoming president of the Student Association attended a meeting of the State Student Federation which was held in Raleigh in April.

The Annual May Day Festival was held on the front campus at 5:00 p.m., May 1. Ideal weather contributed much to the success of the beautiful program.

The attractive dances were expressive of the life and culture of the peasants of other countries. Countries represented in this way were Czecho-Slovakia, Denmark, Ireland, Spain, Russia, England and Norway. Then came the climax of the festival, the crowning of the queen, Ina Rivers Tuten of Aurora. The festival was under the direction of Miss Charlotte Hill, director of physical education for women.

Phillips University Enid, Oklahoma

Miss Ethel Manahan, associate professor at Phillips, adds another faculty member to the growing list of doctors of philosophy in the institution. The degree was conferred June 3.

Phillips has eighty-five graduates this year receiving the Bachelor's or higher degree. Of these, thirty-four are from the College of the Bible of whom twenty received A.M. or B.D. degrees.

The closing exercises were marked by two addresses of very high order. Ray E. Snodgrass of Wichita gave the baccalaureate sermon, and L. D. Anderson of Fort Worth gave the commencement address.

Two new trustees have been added to the board at Phillips: Cornelius Dalke, alumnus, serving his sixth term as county superintendent in Garfield County, and O. C. Wybrant of Woodward, District Judge of the northwest district of Oklahoma.

Robin Cobble, missionary to Africa, has been secured to teach a class in missions during the coming year. He is an alumnus of Phillips with graduate work at Hartford Theological Seminary.

Texas Christian University Fort Worth, Texas

An enrollment for the current school year of 891, with students from nineteen states and one foreign country, was reported to the fiftieth annual convention of the Christian churches of Texas at the recent session in San Angelo by President E. M. Waits.

Included in the enrollment are students who have transferred from fifty-two colleges and universities to Texas Christian University.

Fifteen religious groups are represented, the leading ones being: Christian, 212; Methodist, 156; Baptist, 116; Presbyterian, 71.

The English department leads in the number of students, with 477 in its classes, according to the distribution shown in President Waits' report. History ranks second in number of students, with 460. Other departments leading in enrollment are biology, with 327; Bible, with 233; and music, with 206.

Two major gifts to the school during the school year were reported. These are

the Wilber M. Kidd Scholarship of \$10,000 and the bequest by the late Mil-lard Patterson of business property in El Paso valued at approximately \$75,000.

Dean Colby D. Hall reported an enrollment of sixty full-time students in Brite College of the Bible.

Other speakers for Texas Christian University included Dr. W. C. Morro, whose subject was, "The University Training for the Ministry"; Dr. John Lord, "The University Training for Citizenship"; and Professor E. W. McDiarmid, "The University Training for Life."

Campbell Club

Yale Divinity School

On the 8th of May, Dr. Stephen J. Corey of the United Society was in New Haven visiting the Disciple students at Yale. During the day Dr. Corey was able to have intimate fellowship with the Yale men in a series of conferences. In the evening he spoke to a special meeting of the Campbell Club. The present status of the foreign and home mission situation was frankly faced and some earnest discussion stimulated.

The Campbell Club of Yale University held its final meeting of the year at the Henry Wright Memorial Cottage on the shore near New Haven on Tuesday, May 21. Social activities made up the program for the meeting. The entire club participated in a baseball game and then came back to the cottage for a picnic supper prepared by the women members. Following a short business meeting the evening was given over to games and other entertaining activities. The event was an indication of the fine fellowship that has marked the program of the club this year.

The following men were elected to serve as officers for the coming year: President, Allen B. Stanger of Blacksburg, Virginia; vice-president, Gerould R. Goldner of Cleveland, Ohio; secretary, Joseph M. Smith of Glace, West Virginia; treasurer, Merrill L. Cadwell of Buffalo, New York, and corresponding secretary, Robert M. Hopkins, Jr., of New York City. Plans are already being made by the new officers to arrange for visiting speakers for the club for next year.

Bethany College Bethany, West Virginia

Forty-seven students attending Bethany College received academic honors at the ninety-second annual commencement exercises at West Virginia's oldest college. Dr. W. K. Woolery, dean of the faculty announced the class honors to be awarded to both upper and lower classmen for their top-ranking scholarship records during the past year. The freshman class repeated last year's record of winning the largest share of class honors.

with a total of seventeen high-pointers. The sophomores barely won a second place from the seniors in point of numbers with a total of eleven. Fourth-year class placed nine on the dean's honor list, while the juniors trailed with seven. Honor students at Bethany will receive the customary special consideration next year by the faculty scholarship committee when scholarship awards are allotted for the 1935-1936 session.

Old grads and young lads mingled on the Bethany College campus as the college celebrated alumni day as the initial feature of the commencement season. Among those who came was Judge John W. Preston of the Supreme Court of California. He met his brother Charles M. Preston for a family as well as a college reunion. C. M. Preston is from Knoxville, Tennessee, and is one of the prominent bankers of the South.

George A. Waddle, of the Goodyear Tire and Rubber Company, who is chairman of the alumni committee was in general charge of the program of the day.

The baccalaureate service was held at Bethany Memorial Church with Dr. W. H. Cramblet presenting the baccalaureate address on the subject, "The Age of Achievement." Sunday afternoon the college orchestra and Varsity Quartette presented a musicale on the campus under the direction of Professor Rush Carter. The Bethany Treble Clef Club presented a concert Sunday evening in the drawing-room of Phillips Hall.

At seven o'clock on commencement morning, three seniors were ordained to the Christian ministry in the Old Bethany Church: Miss Dorothy Menzies, newly appointed missionary to India, William Jones, who graduated with the honors *summa cum laude*, and who enters the divinity school of the University of Chicago with a fellowship this fall, and Robert Thomas, who contemplates immediate entrance into the active preaching ministry.

The commencement address was delivered by Honorable John W. Preston, associate justice of the California Supreme Court.

Chapman College Los Angeles, California

The Chapman College baseball team has just finished the season in a blaze of glory, having won, from many of the best teams in Southern California, twenty out of twenty-five games. Coach Ralph Welch deserves much of the credit for the victorious season.

Professor Ray Crittenden, teacher of voice and director of our music department, has been chosen to lead the music at our International Convention, to be held in San Antonio, Texas, next fall.

One of the most delightful and inspiring occasions during the year in Chapman College is the Annual Choir Festival, held one night during commencement week, with ten or twelve choirs participating. Each choir sings an anthem of its own selection (this year honoring some Los Angeles composer), and at the close of the program all of the choirs

join together in singing one of the great choruses of Christendom. This year the festival was held on the campus and was even more inspirational than those of other years.

There were forty young people in the graduating class this year, some received the Bachelor of Arts degree, and others the Bachelor of Music degree. In the group are representatives of twelve states, also Russia, the Philippine Islands and Japan. Vocations chosen by the men are the ministry (31 per cent), teaching (25 per cent), social service, merchandising, medicine, journalism and government service; and by the women, social service (39 per cent), teaching (31 per cent), salesmanship and religious education.

Alden Lee Hill, pastor of the Highland Park Christian Church, preached the



Triplets Graduate

Dorothy, Doris and Dorcas McPherson of Oakland, Iowa, graduated in May from Christian College, Columbia, Missouri. They compose a string trio which has appeared on church programs. All three majored in art and received the degree of Associate in Arts. Their minors were education, physical education, and home economics, respectively.

baccalaureate sermon. His son, Merlin, and his sister, Lois, are members of the graduating class.

The commencement address was delivered by Dr. W. O. Mendenhall, president of Whittier College.

Eureka College Eureka, Illinois

On Sunday, May 26, the new Christian church at Eureka, Illinois, was dedicated. This church lost its former building by fire about four years ago. The minister, B. H. Cleaver, had charge of the dedicatory services. The first unit, consisting of the auditorium and chapel is completed. The work has already begun on the second unit, namely, the educational plant and will probably be finished by next Thanksgiving. It is a gratifying fact that both units when completed will be free from debt. This money has been raised and paid by the Eureka people during these hard times. The church voted not to build until the money was in hand to do so.

The seventy-fifth commencement was held June 9-11. The baccalaureate sermon was delivered by Dr. John R. Golden of the class of 1900. Dr. Golden is pastor of the First Church of Topeka. The commencement address was delivered by

Dr. Finis Idleman, pastor of Central Church, New York City, also of the class of 1900. In connection with the commencement there was a reunion of the class of 1900.

In addition to the usual academic degrees which were conferred, the Doctor of Laws degree was conferred upon Dr. Winfred Ernest Garrison of Chicago, one of the distinguished alumni of Eureka College.

One of the most delightful incidents in connection with the commencement season was the presentation of a bound volume of letters from former students and associates to Professor Silas Jones who has been a teacher in Eureka College for thirty-five years. Professor Jones closed his services as a regular member of the faculty at his own request at this commencement season.

Drake University Des Moines, Iowa

Drake University closed its fifty-fourth year at the commencement which was held on June 3. There were two hundred young people who received degrees of various kinds.

The commencement speaker this year was Herbert Hoover, former president of the United States. He is the only man born in Iowa who ever attained the presidency. Drake University honored Mr. Hoover by conferring upon him the Doctor of Laws degree.

The traditional Shakespearian play, *The Tempest*, was presented at commencement time. It was dedicated to the memory of Dean Holmes Cowper. The bust of the late Dean Cowper made by Pasquale Sposito, a sophomore in the College of Fine Arts, was presented to the university between acts of the play. It is cast in bronze and is not only a fine work of art, but is also a splendid likeness of Dean Cowper.

Transylvania College Lexington, Kentucky

The one hundred and thirty-seventh commencement of Transylvania College and the seventieth annual commencement exercises of the College of the Bible were held June 3, in Morrison chapel when degrees were conferred on fifty-six graduates, fifty in the former institution and six in the College of the Bible. Dr. Arthur Braden, president of the two institutions presided and conferred the degrees.

The commencement address was delivered by Dr. John J. Castleberry, pastor of the Walnut Hills Christian Church, Cincinnati, a Transylvania alumnus and widely known writer and speaker.

Dr. Elmer Ellsworth Snoddy, for twenty-one years a member of the faculties of Transylvania and the College of the Bible, and a widely known speaker and writer, on his seventy-second birthday announced his resignation as professor of philosophy at Transylvania. He will continue his duties as professor of theological doctrine in the College of the Bible.

(Continued on page 45.)

Station UCMS Broadcasting

MRS. C. N. DOWNEY, for many years a field secretary of the United Society, recently addressed the Boulevard Christian Church, Miami, Florida, in the first general meeting of their newly organized woman's council. Her message was on the fifty years' work of the Disciples of Christ in China. Mrs. Downey now resides at 946 Brickell Avenue, Miami, having the care of an aged uncle.

If the field directors of religious education were at all superstitious, they would hereafter avoid automobiles. A third victim in this group is O. T. Mattox of Bloomington, Illinois, who was seriously injured when an automobile in which he was driving with Miss Mabel Neidermeyer, director of religious education in First Church, Bloomington, and two other women, was struck by a train. We understand that Mr. Mattox has so far recovered as to be removed to his home. The other members of the party were but slightly injured.

E. K. Higdon, secretary, National Christian Council in the Philippines, is serving as acting pastor of the union church until the council can secure a regular pastor.

Mr. and Mrs. W. Remfry Hunt, retired missionaries to China, and now residing in Santa Monica, California, were tendered a reception recently at the home of Mr. and Mrs. C. C. Chapman of Fullerton, California, in which several of the California churches participated. The reception was in the nature of farewell, as Mr. and Mrs. Hunt were sailing May 18 for England and the World Convention. They expect to return to California in the fall.

Miss Elma C. Irelan and Miss Ruth Leslie, missionaries to Mexico, will sail from Tampico, Mexico, July 17, to attend the World Convention, returning to their field of labor by September 7.

Four missionary mothers have passed away recently: Mrs. Elizabeth Kelly, May 14 at Hayesville, Ohio, mother of Miss Mary Kelly who spent so many years in China and is now making her home in the Florida Christian Home, Jacksonville; Mrs. J. S. McCallum, May 18, Seattle, Washington, mother of James H. McCallum, missionary in Nanking, China; Mrs. Theressa Pope, May 20, Culver City, California, mother of Miss Caroline Pope, who recently returned to India following her furlough in this country. Mrs. Pope was 82 years of age.

We have only recently learned that the mother of K. W. Bonham of India, Mrs. Emma P. Shepperd of Donna, Texas, passed away last December 26. We honor the memory of these mothers who, no doubt, were largely responsible for the ideals and impulse which sent their children out to serve in lands afar.



Secretary-ettes

Wives of the secretaries of the various missionary boards in Indianapolis meet once a month for a social time together. In June they gathered at the home of John H. Booth. In the picture, left to right, standing, are to be seen: Mrs. J. H. Booth, Mrs. C. W. Plopper, Mrs. E. C. Kampe, Mrs. Bert Wilson, Mrs. Paul Preston, Mrs. J. H. Stidham, Mrs. A. E. Liverett, Mrs. W. T. Pearcey, Mrs. George Walker Buckner, Jr., Mrs. John Harms, Mrs. Grant K. Lewis, Mrs. C. M. Yocom, Mrs. W. E. Warren, Mrs. C. O. Hawley. Seated, Mrs. Virgil Havens (Africa), Mrs. Harold E. Fey, Mrs. Roy G. Ross, Mrs. Walter Weimer, Mrs. Virgil Sly.

A well-known name among our ministers in the New England states has been that of Harry Minnick who spent twenty-five years with the First Church, Worcester, Massachusetts, and prior to that sponsored the construction of two church buildings in Lubee, Maine. Mr. Minnick was rounding out fifty years in the ministry when he passed away May 4 of this year. He had served as president, corresponding secretary and chairman of the executive board of the New England Christian Missionary Society, and also served on the board of managers of the United Society.

William Henry Erskine, son of Mr. and Mrs. W. H. Erskine in the pastorate of the church at Uhrichsville, Ohio, and former missionaries to Japan, will teach mathematics next year at Bethany College where he graduated in 1931. He received his Ph.D. in mathematics from Johns Hopkins University in June. Another son of W. H. Erskine, Sr., will enter Bethany College in September, after passing with the highest average the county examinations.

At the University-Park Christian Church, Indianapolis, on the evening of June 7, occurred the marriage of Miss Elaine Wilson, daughter of Bert Wilson of the Pension Fund and Mrs. Wilson, to Junior P. Miller, son of V. Hayes Miller, pastor of the church at Elkhart, Indiana. The ceremony was performed by the groom's father, V. Hayes Miller, and the bride's father gave her away. Two of her sisters were attendants and another sister presided at the organ, while the groom's sister sang. Both the bride and groom are graduates of Bethany College. They will reside in Somerset, Indiana, where Mr. Miller is pastor of the Christian church.

An unusual honor has come to Dr. Marjorie Reed, president of our missionary society at Plymouth, Pennsylvania. Last December she was elected a Fellow of the American College of Physicians, to which very few women belong, and received her pledge at the annual meeting in Philadelphia, May 1. Dr. Reed is a graduate of Hiram College and expected to go to India as a missionary but was prevented on account of ill health. In spite of the fact that she is on the staff of several hospitals, connected with baby welfare stations and writer for medical journals, she has found time to devote to her local mission ary society.

Wilbur Parry, formerly religious director for Northern California, who was moved to St. Louis temporarily when Roy G. Ross returned to Indianapolis, has now been added as a permanent member of the headquarters staff with office in St. Louis. R. W. Coleman, who has been acting as temporary director for Northern California, has now been called as full-time director in that state. Mr. Coleman is a graduate of Phillips University with A.B. and A.M. degrees and has done graduate work at Mexico Normal University, Leland Stanford University and the College of Missions. Mr. Coleman has had experience as a pastor, as teacher in New Mexico high schools and as director of extension and public relations for New Mexico Normal University.

Alexander Paul, secretary in the foreign department of the United Society, has recently undergone a painful operation on his nose, from which he is making good recovery. We are informed that he started his nurses by singing to them a Chinese ditty while under the influence of the anesthetic.

Women and World Highways

Mothers and Educators Work for Peace

By MRS. EDITH WOOD

A VOICE from the battlefield of the last war—"Mother, do all you can to save boys from the awful horrors of war"—this was the message that came to Madame Eidenschenk Patin and through her to all the mothers in the world. Her boy had been reported as missing and for two long years she lived in the anguish of uncertainty. At the end of that time all that came back to her was his uniform. In one of the pockets of the tunic she found a slip of paper on which had been written these words: "Mother, do all you can to save boys from the awful horrors of war."

Madame Eidenschenk Patin lives in Paris. Before the war she was one of the directors of public instruction, and so in touch with the schools and colleges of that city. She is a woman with a charming personality—very quiet and gracious and very simple in her dress—but when she begins to speak, all the fire and enthusiasm of the Frenchwoman burst forth. She speaks from her heart to your heart and you are glad there are such women in the world.

After getting this message from her boy she decided to give the rest of her life to peace work. She joined all the peace leagues she could find and for four years gave all her energies to help them. But she became very disheartened. Men's hearts had been so embittered by their experiences in the last war, they had been so bewildered by the lies on which they were fed during and since the war, the mist of fear kept blinding their judgment, and deep down in their minds was that wrong belief on which our generation has been reared—the belief that wars are inevitable. So she found work for world peace more than disheartening; at times it seemed hopeless. She came to the conclusion that the only hope lies in bringing up the rising generation to a realization of the futility, the evil, and the disastrous results of war, so that they may have a real desire for peace and demand it from the peoples of the world. This led her to start "Ligue Internationale des Mères et des Educatrices pour la Paix"—"The International Peace League of Mothers and Educators." Its motto is "To peace through love," and its primary object is to remind all women who have care of the young of their responsibility to train them in a spirit of love and good will to all, irrespective of race or religion—to train them to believe in the possibility of peace between peoples and nations and to work to that end.

The French membership pledge is a very simple one—

1. To train children in a spirit of good will and cordiality to all, irrespective of race and religion.
2. To support all efforts of individual people or organizations who try to bring about the peace of the world.

The League was started in France in May, 1928, and when I met Madame Patin in May, 1933, it had 80,000 members. Within the last two years branches have been established in Belgium, Holland, Denmark, Sweden, Czecho-Slovakia, Java, England and Canada. A branch was started in Germany in 1932 and in one year enrolled 10,000 members, but when Hitler came to power he immediately disbanded all peace leagues. The president of this branch of the International Peace League of Mothers and Educators had to leave her home and is now living in exile, and the secretary of the League was

imprisoned, but we believe that the members are still working quietly in their nurseries and homes, and the seeds they are sowing will in time bear a harvest that will ignore and kill the weeds of Hitlerism. Let us help them with our sympathy and prayers.

The League operates in a very simple way, calling only for one meeting annually. For the rest we do not hold meetings; we go to them. There are so many meetings of women in connection with the churches and clubs that instead of adding to the number of gatherings, we enlist their influence by asking them to invite our speakers and give us a place on their programs. Members are kept in touch with the League by leaflets that are sent to them quarterly. These leaflets are written to give counsel and hints as to ways in which women can work for peace and to remind the members of their opportunity and responsibility in this matter.

We women wield the greatest power in this work for peace. It is easier for us to talk about the evil and horrors of war than it is for men to do so, for they are so apt to be misunderstood and considered cowards and unpatriotic. Then we have

the opportunity of starting children in the right direction with a peace attitude, and you remember the saying, "Give me a child until he is seven and I do not mind what happens afterward." Nor do we have to go out of our natural sphere to do this work. It is to be done in our homes, in our nurseries, and by our example. It is a great possibility and opportunity. We all want peace and we cannot be content with wanting it; we must do something active and positive about it. Let us help mould a world in which war will be an impossibility because of the spirit of love and good will that is in the heart of man.

The fact of belonging to other peace leagues should not deter, but should be an incentive to join this League, for it is a necessary aid and complement to all peace leagues. It starts its influence in the nursery and helps to mould the spirit that is the pathway to peace. The fact that it is international adds to its power and attractiveness. Let the mothers and all lovers of children the world over join hands. There are mothers in France, England, Canada, Belgium, Holland, Denmark, Sweden, Czecho-Slovakia, Java and Germany sowing the seeds of love, and by joining all women cannot only have the satisfaction of feeling that they are doing their bit, but may prove that by so doing they are helping and encouraging others and so strengthening the cause of world peace.

In Los Angeles, the teachers of the city have formed a World Friendship Committee on which every school in the city is represented. Suggestions for carrying on world friendship activities are made for each grade and class in a book published by this committee. These include the celebration of Armistice and Good Will days; an annual speaking contest on world friendship; contests in the designing of peace Christmas cards and writing of songs; and the preparation of exhibits on world trade. Schools in other cities carry on similar projects. What of the schools in your community?

Programs for Adult Organizations

For the Leaders of the August and September Programs

AUGUST PROGRAM

Topic: *Guidebooks and Charts*

WE ARE following this year the theme, "Seeking Living Treasure," and the July and August programs are grouped under the general theme, "Preparation of the Seekers." In July we gave our attention to the "Girding of the Seekers," a program planned to start us successfully on this "treasure search." Now in August we continue to prepare the seekers with a program on books and other materials, "Guidebooks and Charts."

Books not only prepare us for the search for living treasure but are themselves treasures to be sought eagerly. In planning the program read carefully the items given "For Consideration." These are not the titles of leaflets to be found in the Program Packet but rather are suggestions for the content of the meeting. Read also the questions "For Personal Preparation." You may want to use them in the meeting in some way to help bring out the material being considered, to guide thinking and to crystallize plans and purposes.

The devotional theme for the month is "Seek the Word." Remember the devotional studies are on the general theme, "Seek and ye shall find," and that the first six months emphasize seeking. The suggested development of this study is given in this magazine.

Four leaflets are provided for the program. One of them is a clever dramatization introducing the year's study books and other materials. You will find this a most effective way to get the new books and materials before your group. Then there are two book reviews, one of them on *The Jew and the World Ferment* and the other on *Men and Women of Our Horizons*. Both these books are splendid and ought to be in your library. The other leaflet is general material on "Reading" and is arranged to be used as a talk. It might be well to have the literature chairman bring this message unless she is the leader of the meeting, in which case it should be brought by someone who is enthusiastic about books and knows how to make others equally concerned.

You will find in this issue of WORLD CALL reviews of several books which you will especially want to promote in your group this year. Some of them may be reviewed briefly in the meeting or attention called to them in some way that will fix them in the minds of all and create the desire to read them at the earliest possible moment.

As far as possible have copies on hand of all books being reviewed in this

meeting or referred to in the dramatization, that they may be examined after the meeting and put into circulation at once. Any definite reading plans for your state or local group might well be introduced and inaugurated at this time. See that a personal reading record is kept for every member of your society for the year.

Elsewhere in this magazine you will find the complete list of all the books and materials on the home missions theme. By writing for them you may have copies of the "Missionary Education Movement" fliers which announce these.

Remember to talk also about "Charts." Picture maps, outline maps, wall maps, a map of the United Christian Missionary Society serving around the world—all these are available and will add immensely to our study.

Charles Kingsley said of books: "Except a living man, there is nothing more wonderful than a book.... We ought to reverence books, if they are good and true, whether about religion or politics, trade or medicine. They are the message of Christ, which he has put into the hearts of some men to speak. And at the last day we shall have to render an account of the books we have read, and of the way we have obeyed that which we have read, just as if we had had so many prophets or angels sent to us."

SEPTEMBER PROGRAM

Topic: *Treasures Await the Pioneer*

IN SEPTEMBER we turn our attention to the second division of the year's study. See page 5 in the *Year Book of Programs* for the outline. Remember we are building the year's study around the general theme, "Seeking Living Treasure." The home missions programs are entitled "Treasures at Our Door" and September introduces the series with a program on "Treasures Await the Pioneer." The devotional study concerns "seeking" and is found in this magazine.

Turn to the September page in the *Year Book of Programs* and read carefully the items "For Consideration." Here we find, not the titles of the leaflets offered for the development of this theme, but rather general items that ought to be discussed in the meeting. These items will furnish valuable suggestions to you in planning your program. Make use also of the questions under "For Personal Preparation" which are given to stimulate study on the part of every member before the meeting. They may be helpfully used in the meeting also. It might be interesting to get people

to reply briefly, as an introduction to the program, to the first question as to our earliest conception of home missions. The second is the type of question that will call out interesting replies also. And the third might well be asked at the close of the meeting, to see just what we do know about the part we have in cooperative home missions work.

More material is offered than you can possibly use. Choose what will best fit your group and plan to utilize the other materials elsewhere. There is material for a talk on "Home Missions in a Changing America." There is a panel discussion showing that "Home Missions Is Still a Pioneer Field." Cooperative work is briefly reported in one pamphlet. Then there is a clever dramatization on migrant work, "Mrs. Shott and Her Family in Tomatoes."

In addition to these see WORLD CALL for the article by Lawrence Granger on the work being done among Indian youth in government schools. Leaf through WORLD CALL carefully for additional material as to these cooperative enterprises. Turn also to back numbers for articles that will visualize the whole home missions field.

The only thing the matter with this program is the need for more time to discuss the home missions field in all its changing aspects, its pioneer appeal, and the work to be accomplished, but it will serve to whet our appetites and make us aware of the treasures that await us.

For Your Fellowship Hour

August is usually the time for an outdoor affair, a picnic or a garden meeting, or a summer expedition of some sort. Choose some lovely spot where surroundings will be comfortable and attractive. If it isn't too hot to play games, try some charades on the new books discussed in the meeting.

September is the home-coming meeting, a time to round up all members and bring in prospects. The leaders of the fellowship period will bear this in mind and plan accordingly.

Program Supplies

The Program Packet contains all the leaflets referred to for the developing of these programs. If your society does not have this packet you should send for it at once. Price, fifty cents. See page 24 in the *Year Book of Programs*. Sets for each month may be ordered if desired at ten cents for one month's supply. Order from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

EDITH EBERLE.

Programs for Young People

Circles and Senior Triangle Clubs

(For Young People, Ages 15-24)

August Theme: *Keeping in Step.*

Worship Theme: *New Steps.*

September Theme: *Side-Stepping.*

Worship Theme: *Bound Feet.*

August

MANY poems on the theme of building can be found. Look for them and use some of them in this meeting. Appropriate ones could be added to the worship service if desired. One could be made into a poster advertising the meeting, and one could be used on an invitation. Here are the titles of some for which you might look: "The Call," by Thomas Curtis Clark; "Home," by T. L. Paine; "Builders," by Edgar Guest; "The Builders," by C. E. Flynn; "Builders All," by Douglas Malloch; "The Nazareth Shop," author unknown; "Livingston, The Builder," by John Oxenham; "The Builders," by Longfellow; "Joseph," by Raymond Kresensky; "A Fable of a Carpenter and His Tools," author unknown. You can find many others. Poems about building should be assembled and filed for use if the young people of your organization or the church as a whole follow the program emphasis of "Christian Youth Building a New World."

Invitations and Posters

You may use pictures of one of the hemispheres for invitations or posters. Or you could use the picture which has accompanied the material about "Christian Youth Building a New World"—the picture of the young man with arms outstretched. Perhaps someone in your group or art department at school could make a large one in color to have in the front of your room during your meeting. This would be very effective. The cover picture on the October, 1934, WORLD CALL could be used to good advantage.

Suggestions for a Banquet

In the program packets are suggestions for a banquet using the theme, "In His Steps." If you have a talk entitled, "Bound Feet," the following background information might be used:

Although there are many legends relating to the origin of footbinding in China, it is thought most likely that the custom originated with the attempts of court ladies to imitate the exceptionally small feet of Yao Niang, the favorite concubine of a famous Chinese sovereign. The custom was established in 1058-1086 and flourished during two dynasties. It was seized upon by the Chinese women to distinguish themselves from the large-footed, nomadic Tartars. Like the wearing of long finger nails, when the fashion was once established, it came to be regarded as a sign of free-

dom from the necessity of labor; but so tyrannical is fashion and so powerful the instinct of competitive imitation, that the cramping of feet spread even among the laboring classes, especially in the South. The fashionable size was about four inches, so the binding process was usually begun at the age of from six to eight months. The bandages were applied so as to bring the second, third, fourth and fifth toes under the foot, the instep being thus made to bulge into a crescent form.

Through the efforts of foreign philanthropists, chiefly missionaries, who refused to take small-footed girls into their schools, steps were taken to discourage the practice. On the statutes of the New Republic of China which were formed in 1911, foot binding is a criminal offense, but it is still a practice in some interior districts. Generally speaking, few women under twenty-five years of age have ever been subjected to the cruel custom, yet it is sometimes very difficult to hire a woman for housework who has normal feet.

September

SINCE your program this month centers in a discussion of the Negro, we suggest that you devote your social period to group singing of Negro spirituals, and to reading poems written by Negroes. You will find books of spirituals in your school or public library or music store.

Forward Together

A booklet, entitled "Youth Action in Breaking Down Barriers," has recently come from the press. It is one of the Christian Quest booklets prepared especially for those groups who are interested in the racial aspects of building a new world. Secure it for fifteen cents from the Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Missouri.

Social Distance Chart

In the Circle packet you will find a mimeographed "Social Distance Chart" to be used by each member in measuring himself. This chart can be a part of the discussion period outlined by Mrs. Rothenburger. Her material is discussional and should be presented in that way. Use this chart when you come to the question, "How Do I Treat the Negro, the Jew, the Foreigner?" If you are not able to complete the discussion of this subject at one meeting you should arrange for another opportunity to do so provided that your members will read and get facts to present.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

August Theme: *Sharing Equipment on the Trail.*

Worship Theme: *Sharing.*

Map Talk

TO THOSE who are using the third year "Pioneering" programs these suggestions may be helpful. On the inside cover page of the April, 1934, WORLD CALL is a map locating the home missions work of the Disciples of Christ. It will be a guide to you in making a larger one for your August meeting. Here are some facts concerning these fields which may be given in connection with the map talk or your "Good-Will Tour."

Coke Regions of Pennsylvania

The activities of our churches and Bible schools in the coke regions are varied and broad. They include weekday Bible schools in four churches reaching 255 children, three mothers' clubs, Boy Scout and Campfire Girls organizations, in addition to the regular work of the church through Christian Endeavor societies and missionary organizations.

Livingston, Tennessee

A story of Hazel Green is given in your program material. We shall therefore give a few facts about our other mountain school at Livingston, Tennessee. The academy there has graduated some 400 young people. Of this number 96 are teachers, 5 are preachers, 3 are trained nurses, 52 are in business, 30 in institutions of higher learning and 2 have been missionaries.

Mexican Christian Institute, San Antonio, Texas

The Mexican Christian Institute serves an average of more than 700 per week. It has more than 21 classes, clubs, clinics, Girl Reserves, Boy Scouts and various other activities.

French Mission in Louisiana

Eight congregations are worshiping in six church buildings and two homes, besides other preaching places. Mr. Armstrong, superintendent of the work, writes that they have put three men into the ministry and seventeen teachers in the Sunday school who had no part in the French work three years ago.

Japanese Christian Institute, Los Angeles, California

Varied activities include kindergarten, Japanese language school, church school, girl and boy clubs, Christian Endeavor groups, young people's church and adult church. Total enrollment of these approximates 612. Kindergarten enrolls 34; the language school 148; the young people's church has 80 active members, with a mailing list of 120.

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

August

Seeking His Kingdom: Matthew 6:33.

THIS service is adaptable. It may be enlarged by further songs, readings or Scripture passages; or it may be shortened by omitting any item. It was made up rather with the idea of a leaderless period. Each numbered item would be given by a different member who had been informed beforehand just when to rise and present her part without announcement. It would be effective if all members except those giving the special music should be scattered about the room and remain in their places while taking part, except to stand. The woman who offers the prayer should mention that it is a prayer passage from various psalms. Those who present the selections from Mrs. Moses should state the author and her relationship to the woman's work of the Disciples of Christ, and if possible, give the selections from memory. The Scripture passages would be more impressive if memorized. Other songs about the Word of God may be substituted or used. "Open My Eyes that I May See" would be a lovely solo. Others are "How Firm a Foundation," "The Heavens Declare Thy Glory," and "Word of God Incarnate."

1. Musical call to worship: "Break Thou the Bread of Life" played softly by pianist.

2. *Scripture:* Nehemiah 8:1-3, 5, 8.

3. *Prayer:* Bible Prayer No. 3, from *Tabernacle Hymns*. (Taken from various psalms.)

4. *Solo:* "Lamp of Our Feet Wherewith We Trace."

5. *Scripture:* John 20:31; Romans 15:4.

6. *Song:* One or more verses of "Sing Them Over Again to Me."

7. *Scripture:* John 5:39; 2 Timothy 3:16, 17.

8. The Bible is like Jacob's ladder reaching from heaven to earth and affording us visions of immortal beauty to sustain and strengthen us for all earth's tasks. It only teaches the true relation of man to God. It only contains the revelation which makes it possible for our sons and daughters, freed from the fetters we in our ignorance or willfulness have forged for them, to stand erect with all sin forgiven, with a holy relationship formed between God and themselves through Jesus Christ, ready to receive from him the work he has appointed for them in this world. Its message only is the power that will not fail them as they move forward in the conquest of self and of the world. It only can guide them in the life of service and of sacrifice which must be theirs if they are to have the Christ likeness.—*Helen E. Moses.*

9. Therefore, of all gifts we can give our sons and daughters, the Bible is the first and best.... We should give it in our homes.... We should give it through both the day school and the Sunday school.... We should give it in our colleges and universities, give it largely, truly, freely and in a manner worthy its message, its dignity and its inseparable relation to every high, holy and happy interest of humanity. A man's thoughts are lofty in proportion as the knowledge and the love of God dwell in his mind.—*Helen E. Moses.*

10. *Scripture:* 2 Timothy 2:15.

11. *Prayer:* (Expressing gratitude for God's constant revelation.)



Helen E. Moses

Corresponding secretary Christian Woman's Board of Missions, 1899-1906; president, 1906-1908.

September

Song: "Love Thyself Last" or "Where Cross the Crowded Ways of Life."

Prayer Song: "Master, No Offering, Costly and Sweet."

Scripture: Mark 6:7-13

Jesus still sends his followers out to seek treasures as when he was with them in body. As then, he places the value which represents treasure on only one thing—human beings. They are the treasures to be found and kept. To keep them they must be insured against destruction. Danger to Christ's treasures threatens them on every hand. Demons of greed, class bitterness, race hatred and gross selfishness are still to be driven out as they were when Jesus sent his disciples out, two by two. Humanity needs healing of mind and body as it did then. The gospel of the Kingdom of God is still urgently needed. What treasures are we seeking? "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." Matt. 6:19, 20.

Lifeless and Living Treasures (A Dialogue)

Two travelers are comparing rare treasures they saw on a vacation journey:

First Traveler: I attended a reception where a woman wore a necklace of diamonds and emeralds, all perfect stones. It was said to be worth hundreds of thousands of dollars.

Second Traveler: I visited a children's hospital, established and maintained by a wealthy woman for poor children. There I saw children who had been brought from certain death to health, and the sparkle in their eyes was far more beautiful than diamonds or emeralds.

First Traveler: They took me to a priceless private library of rare old volumes of ancient wisdom. There were other books in handsome bindings and all were locked in rich mahogany cases with guards set all about.

Second Traveler: I saw schools with free textbooks and proper equipment and accommodations for all the children of every family of the whole city. Every teacher gave personal attention to the best development of every child.

First Traveler: There were great houses in the city of my travels, with rooms of rich furnishings, of paintings and other arts. They were surrounded by spacious gardens of imported trees and vines set about sunny pools and playing fountains.

Second Traveler: Where I sojourned each mother of that place had one sunny, airy room where she could lay her baby before its windows and watch its daily growth. And each family had an open sanitary back yard where the children could play away from street dangers.

First Traveler: I saw the pride of those who have sound financial credit, with bank accounts and stocks and bonds and surplus incomes for constant reinvestment.

Second Traveler: I saw men with pride and self-respect receive compensation for work well done and approved their monthly pay-checks which would provide the food and clothes and shelter that their families needed to be comfortable.

First Traveler: I saw mighty churches of splendor and fame with long lines of automobiles before their doors, where people crowded to hear faultless sermons of men of high degrees.

Second Traveler: I saw modest community centers in districts where humanity is crowded against the streets, where those who must always drudge and toil are given a simple message of good will, and where they both hear the Way of Life spoken and see it practiced.

Prayer: For perceptions that can see the grandeur in every human being, minds that comprehend their needs, and consciences that will not let us rest until we have gone forth to serve.

DALE ELLIS.

Echoes From Everywhere

"They Are Our Friends"

A friend recently wrote Miss Stella Tremaine: "At the World's Fair, while in the Chinese shops, I overheard an American woman telling one of the Chinese that she did not blame his countrymen if they ran every missionary out of China, as she felt they had no business to meddle with the Chinese religion. My ears stuck out like a donkey's to catch his answer and he said, 'Madam, China has no religion, nor have we anything else that restrains us from doing evil; we have nothing but kindly feelings for the missionaries. They are our friends.'"

Curriculum Building In Luchow-fu

Miss Lyrel Teagarden, with her fellow-workers, is attempting this spring to work out locally some lessons and projects adapted to the understanding, experience and needs of the country children. The primary department of the city Sunday school is cooperating with the rural Sunday schools by furnishing readers for some of the villages where the population is illiterate, making notebooks for pupils who have enough education to write in them the songs and verses learned week by week, and preparing pictures and posters for use in connection with the lessons. A study is made of vaccination versus burning incense to the goddess of heavenly flowers (smallpox) and the Christian Hospital the very next week sends nurses to the same villages to vaccinate the pupils. The story of Daniel and his friends growing strong and healthy on fresh vegetables is told, and the Rural Center prepares tomato plants for the pupils to set out in their own back yards. In connection with the revelation of God's love through the beauty of springtime, iris and lily bulbs are set out by the pupils to make their homes more beautiful.

Hidden Answers

1. Is the church a poor risk?
2. How many students in Sherman Indian Institute?
3. What message did Madame Patin's son send her?
4. How did a Hindu speak of vaccination?
5. Quote a Chinese at the World's Fair.
6. How much annuity money has Church Extension received?
7. How long has Mr. Booth been with Church Erection and how is appreciation being shown?

Vacation Schools Planned

We have about finished plans in our Mexican mission for the vacation school, and at present think we will have as many as nine classes. All the club children have already said they want to come. We could take about twice as many if we had more room and more teachers. However, we are planning to accomplish something this year.

LOTTIE ROBERTS CORNELIUS,
San Antonio, Texas.

Having Been Served They Serve

There are various free schools in our mission stations. The Wuhu Academy conducts one which has made a great change in the lives of the neighborhood children. News comes of one at Luchow-fu conducted by two young Christian cousins, graduates of the Coe Memorial Girls' School. They are conducting in their own home a half-day school for underprivileged girls. They finance the school and, though they are very busy, do the teaching. Miss Tsai, the head of our religious education work at Luchow-fu, conducts a weekly Bible class and on Sunday the children in a body attend church and Sunday school.

Drugs a Curse In India

A short time ago a man was brought to the hospital in a state of collapse. We found out from the people where his wife works as ayah (a lady's maid) that he had been a *bhang* addict for many years. His wife was tired of supporting the family while he used her meager earnings to satisfy his craving for this drug. When she would give him no more money he refused to eat or drink. The sudden withdrawal of the drug and lack of food for some time were more than he could endure and he died a few days later in spite of all we could do to save him.

HOPE NICHOSON, M.D.
Bilaspur, India.

An Orderly Service in Congo

Six o'clock, and the sound of native drums mingle with the chimes of cathedral bells. A Christian hymn is begun by a few voices. Another follows with increasing volume. There is the sound of voices in the teaching of Scripture. That is Sunday school at Coquilhatville. After about fifteen minutes we enter the chapel where a good crowd is just finishing "Old Hundred," followed by the Lord's Prayer. The pastor, choir of ten male voices and well-filled building are



Mrs. Clara H. Norton, April 18, 1935, Detroit, Michigan. Wife of the Reverend Frank W. Norton. Graduate of Hiram College and fine musician, using talent in Sunday school and missionary society.

Mrs. Agnes Roberts, January 27, 1935, Dallas, Texas. Member Oak Cliff Church and missionary society.

Mrs. Mattie Hoskinson, April 1, 1935, Moundsville, West Virginia. Faithful member of First Church and charter member of missionary society.

Mrs. Jessie Beam Henderson, April 21, 1935, Moundsville, West Virginia. Active member of First Church and missionary society.

Mrs. W. J. Armstrong, April 20, 1935. Devoted member of church and missionary society.

Mrs. Mary A. Duggar, April 20, 1935, Metropolis, Illinois. Loyal member of missionary society. Age 75.

Mrs. Emma P. Sheppard, December 26, 1934, Donna, Texas. Mother of Mrs. K. W. Bonham of Damoh, India.

Mrs. Theresa Pope, May 20, Culver City, California. Mother of Caroline Pope of India. Age 82.

Mrs. Alice Claypool, February 24, 1935, Niantic, Illinois. Faithful worker in church and missionary society. Age 80.

Mrs. Ruth Parks, March 11, 1935, Niantic, Illinois. Active in church and missionary work. Age 64.

Mrs. F. W. Collins, February 23, 1935, Loveland, Colorado. As a pastor's wife she served the church devotedly for forty years.

Mrs. David E. Scott, May 3, 1935, Louisville, Kentucky. Active member, woman's council Shawnee Christian Church.

just beginning morning services. After an interesting sermon the Lord's Supper is conducted in the most reverent manner and the service is ended.

The church is self-supporting and the board of elders carries on affairs of the church with only the advice of the white teacher occasionally. This is duplicated in scores of outstations in our Congo field and the advice of the white teacher comes much less frequently. So his kingdom is coming slowly but surely.

E. V. EDWARDS.

National Benevolent Association Notes

THE subject of benevolence is being cared for in state, district and county conventions this summer by F. M. Rogers, general secretary of the National Benevolent Association, and his field force, consisting of P. B. Cope, L. Hulser, G. H. Steed and Mrs. Clara Stivers Vernon. The following-named superintendents of Homes are also having part in convention work: Mrs. Bettie R. Brown, Mrs. Anna N. Garver, Mrs. Alice H. Scott, Mrs. Gertrude J. Funk and Miss Sue Steiner Hook.

The Missouri State Convention, meeting in St. Louis, visited the Christian Orphans' Home in a body. Box lunches, with coffee, were served, and the visitors had an opportunity to see all departments of the Home.

The Indiana State Convention, meeting at Marion, arranged a trip to the Emily E. Flinn Home, where they visited with the elderly ladies of the Home family in their rooms, and enjoyed a pleasant reception.

The children's Homes are busy this month, preparing for the closing of the school term. Many children are being promoted to higher grades, some from junior to senior high school, and some from high school. Scholastically, one girl of the Cleveland Home ranks second in a high school graduating class of 190, with an

average of 95.02. She has achieved a National Honor Society membership. Other children have won merits, also.

The 1934 Christmas offering for Benevolence has passed the \$81,000 mark, and an occasional belated Christmas offering is being received.

The Association's seven Homes for the Aged have a total family of 231 men and women. Among these are one aged preacher with his wife, two other retired ministers, and widows of six ministers. Several daughters and sisters of ministers are being sheltered and cared for in these Homes, also. During the past few weeks five, three women and two men, have answered the Master's summons and have gone to be with him.

The many friends of Mrs. J. K. Hansbrough will be glad to know that she has recovered from the serious illness she experienced during the winter, and is attending church services regularly again. She was happy to be able to attend several sessions of the Missouri State Convention, recently held in St. Louis. Mrs. Hansbrough will reach her 90th birthday July 11th. Her interest in the care of "the widow, the orphan and the aged" is as deep as in the early days when she was active in organizing and launching our benevolent work.

Missions in the Local Church

THE annual School of Missions in the Normal, Illinois, Christian Church under the direction of the pastor, W. G. McColley, was held in five sections, three conducted by department heads of the Bible school, the adults meeting in the auditorium and high school and university students in the church parlors.

At a recent church night service in Ames, Iowa, there was presented a China Anniversary program in which five China missionaries and two Chinese girls had part. The missionaries were Mr. and Mrs. Justin E. Brown, who spent seventeen years at Luchowfu, China, and now live at Ames, and Dr. and Mrs. G. L. Hagman of Nantungchow, China. Louise and Barbara Hagman, adopted children of Dr. and Mrs. Hagman, sang.

The Children's Church at Russellville, Arkansas, was organized in February, 1934, and in one year doubled its membership. There are forty-four children enrolled in the Missions and Stewardship class, which meets Wednesday evening of each week. The new missionary library contains sixteen books, eight of them on Japan.

The communion service and offertory service are conducted in the same manner as in the adult church, and elders and deacons are elected by a governing committee of four adults appointed by the official chairman of the adult church board.

An unusual feature of the Children's Church is that it has a pastor serving full time on a salary, thus placing religious teaching on the same plane with secular teaching.

The missionary society of First Church, Russellville, Arkansas, is at present in a reading contest which includes books on missions, evangelism, stewardship, as well as the journals published by our brotherhood.

A project of this organization is the collecting of used silk hose, rayon, woolen, silk and cotton material to be sent to the Southern Christian Institute, Edwards, Mississippi, for the making of hooked and crocheted rugs.

Central Christian Church, Parsons, Kansas, under the direction of its minister, M. Lee Sorey, recently conducted a series of seven studies on our world program. A session was held every Wednesday evening for six weeks, when different groups studied the fields in which Disciples of Christ work. At the seventh session there was a fine exhibit from the different groups of pictures, maps, curios and costumes from the countries studied, closing with an address by Fay E. Livengood of India. WORLD CALL was in evidence at this session and subscriptions taken by the WORLD CALL secretary.

From Hiram College

BISHOP FRANCIS J. McCONNELL of New York City was the commencement speaker at Hiram College, June 10. The laying of the corner stone of the new Administration Building was a feature of the afternoon of Commencement Day.

Thirty-four men and thirty-four women, an increase of fourteen over last year, received degrees from Hiram College this year.

Dr. Kenneth I. Brown, president of Hiram, was the speaker at the baccalaureate service on Sunday, June 9.

Other events on the commencement calendar were the annual June meeting of the board of trustees on Saturday, followed by a luncheon for the trustees and the Hiram faculty and their wives; the Y. W. C. A. senior candlelight service on the lawn of Squire House on Sunday at eight o'clock; and the annual alumni luncheon on Monday, following the commencement exercises.

At the Ohio State Convention of the Disciples of Christ, Hiram College was asked to plan the program for the luncheon on Wednesday, May 22. Dr. Kenneth I. Brown, president of the college,

was the toastmaster, calling on the following individuals to represent different points of view on the theme "Christian Education."

Dr. Elliott Osgood, president of the convention, and now a resident of Hiram, talked on "The Hiram Neighbor." Fred W. Helfer represented the community church; Raymond F. McLain, the Hiram faculty; Mrs. Herbert L. McKinnon, the Hiram alumni; and James A. Long of Dayton, the Hiram parent.

A model of the new Administration Building now determined upon for Hiram College was on display in the Hiram booth at the convention.

An educational council has been appointed to check on the progress of the new Study Plan at Hiram College and to help in the preparation of the final report at the end of the three-year experimental period. Three educators of wide experience have been selected for this council. They are Dr. W. W. Charters, director of the Bureau of Educational Research, Ohio State University; P. C. Packer, dean of the College of Education, University of Iowa; and Homer P. Rainey, president of Bucknell University, Lewisburg, Pennsylvania.

We Study Home Missions

July to December, 1935

WORLD CALL

Adults, Young People, Seniors

TOWARD A CHRISTIAN AMERICA, by Hermann N. Morse. Cloth, \$1.00; paper, 60 cents. The general adult study book, describing the changing home missions enterprise in America and taking stock of today's needs and opportunities.

A HOME MISSIONS COURSE FOR ADULTS, by Kenneth D. Miller. Paper, 25 cents. Plans and procedures for teaching *Toward a Christian America*.

CHRISTIAN YOUTH IN ACTION, by Frank W. Herriott. Cloth, \$1.00; paper, 60 cents. Study book for young people, giving first-hand reports of what youth groups are doing to help build a Christian America. Makes the home missions task live for young people.

WHAT WILL YOU DO ABOUT IT? by Frank W. Herriott and Sue Weddell. Paper, 25 cents. Leader's course based on *Christian Youth in Action*.

THE GHOST OF CAESAR WALKS: The Conflict of Nationalism and World Christianity, by Henry Smith Leiper. Paper, 35 cents. A discussion unit for young people on this most important current issue.

Junior High School Groups

THE FLYING BOAT, by Robert N. McLean. Cloth, \$1.00; paper, 60 cents. The combined home and foreign missions reading book for intermediates. A skillful story combining romance, mystery and a vivid picture of missionary service among the Mexican people.

MEXICAN JOURNEYS, by Alfred D. Heininger. Paper, 25 cents. Leader's course based on reading of *The Flying Boat*.

Junior Groups

JUMPING BEANS, by Robert N. McLean. Children's reading book, cloth, 75 cents. Teacher's edition, containing stories and procedures, paper, 75 cents. Attractive material concerning Mexicans in the United States.

CHILDREN'S SPECIAL PACKET, 10 cents mailing charge. Stories, projects, etc., on Mexican-Americans.

JUNIOR WORLD, King's Builders Section, 75 cents per year. Contains stories, information, pictures, etc.

Primary Groups

RAFAEL AND CONSUELO, by Florence C. Means and Harriet L. Fullen. Boards, \$1.00; paper, 75 cents. Stories and a project course on Mexicans in the United States.

Supplemental Materials

WORLD CALL, containing special articles on home missions subjects, current news, monthly devotional studies for mission-

ary organizations, program suggestions for adults and young people, and helps for leaders of children. \$1.25 per year.

MISSIONARY REVIEW OF THE WORLD, special home missions issue, June, 1935. Invaluable articles concerning various phases of the home missions task in this new day. 25 cents.

DISCUSSION OUTLINES, a series of six outlines, three on the home missions study and three on the foreign study. Available September 1. Mimeographed, 25 cents.

PICTURE MAP OF THE UNITED STATES, to be completed by the pupils with pictures of home missions work or of Mexicans in the United States. 50 cents.

INSERT SHEET: MEXICANS IN THE UNITED STATES. Cut-outs to be used with the picture map. 10 cents.

PICTURE SHEET: MEXICANS IN THE UNITED STATES. A folder of eighteen pictures. 25 cents.

BRADLEY MEXICAN VILLAGE CUT-OUT, to be used as source for figures only. 50 cents.

WHY WARS MUST CEASE, a symposium by ten outstanding American women. Telling arguments against war. \$1.00.

WAR IS A RACKET, by General Smedley Butler. The unvarnished truth about the war business. Cloth, \$1.00; paper, 50 cents.

PEACE WITH HONOUR, by A. A. Milne. More unanswerable arguments against war. \$2.00.

Program Materials

SEEKING LIVING TREASURE, programs for adult missionary organizations based on home missions theme, "Pioneering Today in Home Missions." Six programs with source material for talks, discussion suggestions, dramatizations, etc. Program packet, 50 cents. (Packets for both six months' periods, if ordered at one time, 75 cents.) Year Book of Programs outlining programs for year, with suggestions for personal preparation and service activities, 5 cents each; 50 cents per dozen.

IN HIS STEPS, programs for Circles, Senior Triangles, Christian Endeavor societies, and other young people's groups. Six programs dealing with such topics as race, industry, war and peace, rural missions, and cooperation. Program packets containing stories, dramatizations, material for talks, discussion outlines, etc., 50 cents. (Packets for both six months' periods, if ordered at one time, 75 cents.) Program Guide outlining the year's study, with personal record for individual members, 5 cents each; 50 cents per dozen. [In ordering state whether for seniors (15-17 years) or young people (18-24 years).]

PIONEERING PROGRAMS, mission study units for intermediates, integrated with graded lessons. Three units to be used in cycle of three years. Booklet containing twelve complete programs, 50 cents.

Announcing Two New Books For Leaders

THE MISSIONARY EDUCATION OF YOUNG PEOPLE, by John Irwin. Every leader of youth groups will want this book not only for its practical suggestions regarding study, worship, drama, and other activities, but also for its fresh and vigorous treatment of missionary motive and purpose. Off press September 1. Price, \$1.00.

TEN MISSIONARY PROGRAMS, a pamphlet to be published by the Missionary Education Movement containing programs for use in small church schools or in junior and intermediate departments. Off press July 15. Price, 25 cents.

Among the New Missionary Books

Christ's Alternative to Communism

THE world," says Dr. E. Stanley Jones, "cannot exist half stuffed and half starved." He asks: "Will the future be determined by Communism or Christianity?" This question grows out of months of experience in Russia and a wide acquaintance with people and conditions in India, China and Japan, where he has found Communism and Christianity struggling for the allegiance of people, with Communism winning.

Living conditions of underprivileged people in Russia have been so improved under Communism that Dr. Jones raises the question as to whether the Kingdom of God may not be being built unconsciously by those who profess atheism while those who profess devotion to the Kingdom of God are giving themselves to trivialities and people starve.

This book, written in the author's usual glowing style, contains a new note of awareness of a torn, disheartened world and an urgency lest the clashing forces bring good for the few rather than for the many. —LURA E. ASPINWALL

The Two Americas

IN THIS book Stephen Duggan interprets and contrasts two civilizations, the Anglo-Saxon and the Latin American. He sets forth factors influential in bringing about the differences in these two Americas: geographical conditions, methods of colonization and ideas in regard to family, school and church. He shows how the development of vast natural resources in Latin America awaited, to a large extent, the initiative and capital of the foreigner. Problems between Latin America and the United States are discussed and suggestions offered for bringing about a better understanding.

While not specifically a mission study book, it furnishes an excellent background for the study of missions in Latin America. In the chapter "Social Institutions," the author discusses briefly the difference between Protestantism in the United States and Catholicism in Latin America. He also mentions Protestant missions and justifies them by their concrete results such as "the stimulus they give to decent living, to personal hygiene, better home life, and, especially, to education." —S. S. MCWILLIAMS.

A Grain of Wheat

MOST people know Dr. Kagawa only by his great program of social Christianity, but in Japan he is equally well known as a great novelist. His novels have sold by the hundred thousands, and the money received from their sales is used to help support his Christian program. This novel, written in the latter part of the year 1933, has already seen 150 editions printed in the Japanese language.

To read this book is not only to be

fascinated by the story itself but also to gain an insight into the various types of Japanese character, the customs of the people, the terrible drudgery of the poorer classes, the tremendous temptations which assail working girls on every hand, and the home life of Japan. The hero and heroine are vital characters fighting against tremendous odds. Kakichi, the hero, allowed himself to sink to the very dregs of society; but coming in touch with Christian Japanese and missionaries changed his way of living and he became a young man of sterling character. Yoshie,

ways of living. Mexico, according to Mr. Chase, stands in need of improvement, but, improving, it must never lose that precious possession which the western world has lost and flounders miserably in trying to regain. He urges Mexican people to hold to their corn cribs, their disregard of money, of pecuniary thrift, of clocks and watches, of hustle and bustle and busy emptiness. He sees much to admire in the Mexican as well as in his surroundings, and deplores any diluting of the colorful, vigorous culture that is quite capable of exporting a philosophy of life which "industrial civilization needs even more than Mexico needs gadgets." —LELA E. TAYLOR.

Books Reviewed on This Page

CHRIST'S ALTERNATIVE TO COMMUNISM, E. Stanley Jones. The Abingdon Press, New York. \$2.00.

THE TWO AMERICAS, Stephen Duggan. Charles Scribner's Sons, New York. \$1.75.

A GRAIN OF WHEAT, Toyohiko Kagawa. Hodder & Stoughton, Ltd., London. \$1.25.

MEXICO—A STUDY OF TWO AMERICAS, Stuart Chase. The Macmillan Co., New York. \$0.90.

HO-MING: GIRL OF NEW CHINA, Elizabeth Foreman Lewis. John C. Winston Co., Philadelphia. \$2.00.

WHY WARS MUST CEASE, published by Conference on the Cause and Cure of War, New York. \$1.00.

WE ARE THE BUILDERS OF A NEW WORLD, ed. by Harry H. Moore. Association Press, New York. \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

the heroine, is a delightful person. The story of her going to Kakichi's home and, although not married to him, slaving there for his mother, a dissolute father and an invalid brother, is a thrilling tale of a devoted love. Following her tragic but beautiful and triumphant death, Kakichi devotes his life to the uplift of his people.

—ALEXANDER PAUL

Mexico: A Study of Two Americas

THIS is a volume written from the highly romantic viewpoint. Mr. Chase made a study of a people still in the handicraft stage of development in a village of 4,000 inhabitants, Tepoztlán, contrasting their situation with that of the inhabitants of the American Middle-

The author shows himself to be quite out of sympathy with our United States present-day culture and is loath to see the penetration into urban Mexico of American capital investments and American

Ho-ming: Girl of New China

NEW CHINA! There is puzzle and allurement in that phrase. When such an old land, so full of the civilization and folkways of centuries, feels the full impact not only of an alien civilization but also of the conflicting forces at war in the world of today, what will happen to its civilization and to its people? This is no study of the problem in abstract terms. It is the warm, human, quick-moving tale of a small Chinese girl who finds herself living in that new China and who becomes a prototype of the young womanhood of that country, facing its problems courageously and finding the future a joy as well as a challenge. Written for children, adults will find it well worth reading.

—GRACE W. MCGAVRAN.

Why Wars Must Cease

Do you know the facts about war? Do you know that no human being knows what caused the World War, who won it, or whether it ever will be paid for? That no nation has yet been able to pay its share of the money cost of the World War? That the chief nations of the world are today spending from eighty to ninety cents of every dollar of their income in paying for wars, past, present and to come?

Do you want another war? Do you believe that war can be abolished when the people want it abolished? Do you know that the number of those who believe that is daily increasing? Do you know why wars must cease? Read the book which bears that title, with ten reasons given by ten women who are national leaders.

—ORA LEIGH SHEPHERD.

We are the Builders of a New World

We Are the Builders of a New World is an informing and challenging book for advanced young people. It analyzes the present situation of world affairs in an effective way and offers a constructive approach to the settlement of problems that young people must face. It is interesting to read and is very usable for group discussion and activity. —ROSE WRIGHT.

Helps for Leaders of Junior Groups

THE materials for use with Junior Groups are given in "Junior World"—for most units in the regular weekly issue; for the missionary once-a-month study in the "King's Builders" section. Procedures for all units are given in the "King's Builders" section of "Junior World." Below you will find an introduction, some enrichment materials and further suggestions on procedure for you as adult leader.—Grace W. McGavran.

Children's Special

July to December, 1935

The Mexican Christian Institute San Antonio, Texas

OUR church serves that great racial group, the Mexican-Americans, through various churches in Texas and through the Mexican Christian Institute. Since the children's groups are setting themselves, during this time, to achieve friendships among and to know something of the contributions and abilities as well as to recognize some of the difficulties of our Mexican-American people, it seemed fitting that certain items in the budget of the Mexican Christian Institute should be set aside as the children's special object for this six-month period.

Friendship appeals so especially to children, and the friendly service of the Institute exemplifies the spirit of the church as it seeks to help make America more Christian for these citizens of ours whose fathers, or who themselves have come from our neighbor republic to the south.

The packet, which contains stories, projects for handwork, suggestions for service gifts, information about the institutes, etc., is available now. It can be secured by any worker with children upon payment of 10 cents which covers postage and handling, the material itself being free.

In addition to this packet there will be articles and stories in the first-of-the-month issue of *Junior World*, King's Builders section, which will deal with our church and its service to our Mexican friends in the United States.

For a course book dealing with the subject, there is *Jumping Beans* for juniors and *Rafael and Consuela* for primary children.

Program Helps for Junior Meetings

THIS combined July-August issue of WORLD CALL has only two pages instead of four for our program suggestions. Unfortunately, we have three new units to start in this period. We shall therefore ask you to look for the introduction to the last unit and procedures for its first two sessions in the September WORLD CALL.

July 7—Sharing Through My Church

Procedures were given in *Junior World* for June 2, the story in *Junior World* for June 30. Helps for the adult leader in June WORLD CALL. This was the third of the unit on "Sharing."

July 14—Sharing Myself

This is the last of the second series of four sessions on stewardship. We hope the children will have gained not only a deeper idea of the meaning of sharing but also a growing desire and ability to share.

Procedures are given in July 7 *Junior World* and also the story, "Friends and Partners." It is suggested that you lead the discussion on the parable. This parable is Jesus' answer to Peter's very human question, "What shall we get?"

Jesus had told his disciples that anything is possible for God. Peter had replied that they, the disciples, had left their all to follow him. Now, what were they to get out of it?

Jesus' parable was his answer. The children have learned that Christian happiness and success in life are based upon what we can give rather than on what we can take out of life. Now they must learn that the Christian attitude toward work is based on the principle that it is better to give than to take and that all is voluntary. If we are partners with Jesus that must be our attitude. The householder chose to be generous. When he went out he found people with no work to do and willing to take whatever wage he would pay. Help them to come to the conclusion that working with God is not for any definite "reward" but for the joy of working together and for the enrichment which comes from it.—IMOGENE M. REDDELL.

July 21—Our Church as a Family

For six sessions we shall study the Mexican Americans. We shall regard these folk as a permanent element of our population. We shall learn not only how to live with them, but also how to live with them as Christians should. We shall regard them as fellow-members of the church, and should feel something of the obligation that rests upon us for the education, intellectually and spiritually, of Mexicans who come to live among us, and particularly for the welfare and happiness of their children.

We shall learn something of the work our church is doing among the Mexican Americans; the institutes, clinic and churches. The children may have the opportunity to associate with Mexicans in their own school. They should realize that these children have a definite contribution to American life. They should learn, too, of the highly educated and talented Mexicans who are becoming more and more a part of our civilization.

By the time the course is finished, the children should be real friends to the Mexican-American children, and regard them as a part of our church family.

They should have formed definite conclusions as to exactly the attitude they should take toward them, and what each group can do to help the other.

It would be well for you to do some background reading in connection with the course. Some suggestions are: *From Over the Border*—Vernon M. McCombs; *That Mexican*—Robert N. McLean; *The Flying Boat*—McLean, \$1.00. It is a storybook for intermediates but older juniors will enjoy it; *Jumping Beans*—McLean, Storybook edition, 75c, is especially recommended for your juniors' reading, and *Jumping Beans* (the teacher's edition), 75c or \$1.00 will give you the same stories and a great deal of source material and various procedures.

Procedures not given here for lack of space are dealt with unusually fully in *Junior World*. As adult leader you will want to give an introduction to the whole unit, something like the one given in the "King's Builders" section.—IMOGENE M. REDDELL.

What Shall I Read?

By Mary C. Odell

THE purpose of the unit is to help juniors recognize the contribution reading can make to Christian character growth; to help them discover how to choose and use good books; to increase their appreciation and understanding of the Bible; and to direct some of their summer leisure-time activities into worthwhile channels.

Throughout this unit we would hope to increase the junior's ability to discriminate in selecting books to read. A certain child will not choose a book which does not begin with conversation. Another chooses a particular type of binding. Still another is interested only in tales of hair-raising adventure. It is hoped that through this unit the juniors will be led to build some worth-while guides for selecting books to read. Such a unit ought to help boys and girls to consider carefully the value of adults' suggestions regarding books. It should aid them to appreciate the way in which books help to make us what we are. It should bring about a willingness to share books. It should increase the child's appreciation of the Bible as a guidebook for Christian living as well as give him a better understanding of how to use it.

July 28—Our Favorite Books

The purpose of this session is to help the juniors discover that our favorite books contribute a great deal to our growth and development.

Procedures appear in *Junior World*

"King's Builders" section, July 7. Additional material will appear in the July 21 issue of *Junior World*.

Your preparation for the meeting—

Each junior should have been asked in advance to come prepared to tell something about his or her favorite book, and to bring from home any copies of story-papers or children's magazines which they would like to have others enjoy.

Most of this first session will need to be planned by the leader, though her plans should be made in such a way that they will make full use of the suggestions which will come from the children and the procedures suggested in *Junior World*. Ideas for activities will need to be well thought through, and materials should be on hand for beginning them. See the paragraph on activities.

In order to capture the interest of the boys and girls and direct it toward the subject of the unit for these next three weeks there will need to be some interest centers arranged about the room. A catchy phrase such as "Books help to make us what we are," may be written on the blackboard. A few suitable pictures may be mounted and hung where they can easily be seen. Some of the Jessie Wilcox Smith pictures which appeared a few years ago on the *Good Housekeeping Magazine* covers will be splendid. (There was a series depicting the characters from children's classics.) A low table placed in a well-lighted corner of the room may contain a vase of summer flowers, and a few good books. These may be borrowed from the library or perhaps some adults can be interested in beginning a library for the juniors, by purchasing one or two books at this time.

Be sure to read carefully the material in the July 21 *Junior World* and the suggestions for its use in the July 7 issue.

August 4—Windows Into New Worlds

The purpose of this session is to create a friendly understanding of others through reading books about other lands and peoples.

Your preparation for the meeting—

Doubtless not a great proportion of your boys and girls will ever have the opportunity to visit many other lands and to become acquainted with the children there. Yet we are realizing more and more the importance of a growing feeling of understanding and brotherhood among peoples of all nations. We realize how important it is that our boys and girls, who are to be the future leaders of our nation, shall have a foundation of love and good will toward all. We are even coming to realize that after all the world is a very small place. Through the new developments in rapid transit, radio, television and international relationships, we are constantly being reminded of our interdependence. We should make good use of the many recent books for boys and girls which are interestingly written and which give a clear understanding and appreciation of boys and girls of other races

and colors. By giving them such an understanding knowledge they will learn to be good neighbors and overcome past hatred, jealousy and prejudice.

In order to center the child's interest in the topic for this session a wall map of the world may be hung behind and above the desk or table at the front of the room. Such a map may be secured from the Missionary Education Movement, 150 Fifth Avenue, New York, for fifty cents. Narrow tapes or ribbons may be run from certain countries on the map to a book about that country placed on the table. If these books are not available, pictures of people of these lands may be cut from magazines, mounted on cardboard and stood upon the table instead of the books. But if at all possible try to purchase from an available fund a few of the books, or arrange to borrow them from the library for the meeting.

Small flags of other countries may be stuck in a perforated flower holder or in a large apple. A globe of the world would also add interest. Very small globes can be purchased from most ten-cent stores. The browsing table should contain books about other lands and some copies of missionary magazines, the *National Geographic Magazine* and *Asia*.

It should be a part of the leader's preparation to acquaint herself with books for boys and girls representing other lands. She should help the children during the week with their assignments by seeing that books are available. The librarian may be glad to have a reserve table of such books. The minister may be able to provide some good material, while some of the mission study books and magazines of this and past years may be available.

Our reading list for juniors will be found in the July 7 *Junior World*, also procedures for the meeting. Extra material will be found in the July 28 issue.

August 11—The World's Most Famous Book, the Bible

The purpose of this session is to increase the junior appreciation and understanding of the Bible.

Your preparation for this meeting—

Those of us who have studied the Bible see its value as a guidebook for Christian living, for its record of men and women and events which laid the foundations for Christianity. We often succeed in presenting the Bible to boys and girls in a way which inspires their respect and awe, but many times we fail to bring out the response of love and interest on their part. To most children the Bible is a book for adults. True it contains stories which are interesting. But they are difficult to find and told in a way that is hard to understand. To these boys and girls who have put before them in the most fascinating form books of every kind, the Bible seems often complicated and unfamiliar. But it can be made appealing to juniors, and it is our task to present it so. We can do it by helping

them to know how and where to find certain stories, and to see that many of our laws are based upon those found in the Bible, thus making it a foundation for our Christian civilization; and that the stories of the heroes in their deeds of kindness and love are a help and example to boys and girls in their living and growing; and above all by helping them to appreciate the story of the greatest Hero of all, Jesus Christ, as it is recorded there.

A table will need to be provided for the exhibit of Bibles which the children may bring.

On the table at the front of the room may be a good illustrated copy of the Bible with clear print, a copy of the New Testament, and *The Children's Bible*, by Sherman and Kent. A few pictures by well-known artists illustrating Bible stories and scenes may be mounted and hung about the room. The Taylor Bible pictures are suitable ones to use. Good-sized color prints may be purchased from Edward Gross, 118 East Sixteenth Street, New York City.

Procedures for this session will be found in the July 7 *Junior World*, and in the August 4 issue, "King's Builders" section, will be the extra biblical references.

August 18—Our Church and Some Strangers

Today's story, activities and worship material should bring to your group a deeper realization of the contribution Mexican children can bring to us. They should understand some of the problems Mexican Americans face in our country and develop a Christian attitude toward the solving of these problems.

Procedures, stories and information materials will all be found in the August 4 *Junior World*, "King's Builders" section.

August 25—September 8—What Is Beautiful in My World?

There being no space left, this unit will be introduced on these pages in the September WORLD CALL. Those of you who get the reprint will have it mailed out to you on August 15. Those who depend on WORLD CALL and do not receive the reprint kindly send a card saying, "Please send me the September reprint so I can have help for the August 25th meeting."

Reading for Juniors

The reading list for Juniors appears in the July 7 issue of *Junior World*, in the "King's Builders" section. There are several new books which are valuable for Juniors to read. Some of these are purely world friendship, others portray the Christian influence at work among various groups and countries. It has been difficult to find books on the Mexicans in the United States. A rather charming story, *Bee of the Cactus Country*, has been found in one public library. Its author and publisher will be given later. In the meantime, see whether you can secure it from your library.

College Commencements

(Continued from page 33.)

College of the Bible

Lexington, Kentucky

The annual senior convocation of The College of the Bible was held Thursday evening, May 30, at the Arlington Christian Church. Dr. C. L. Pyatt, chairman of the faculty presided and introduced the program.

Three of the graduates chosen for their scholastic merit and ability delivered addresses. Don E. Walker, Billerica, Massachusetts, "Poets and the Pulpit"; Albert Whipple Farmer, Kansas City, Missouri, "Preaching the Kingdom of God"; Frances Hederhorst Farmer, Stockton, Kansas, "The Child in the Church."

Following the convocation service three young men were ordained to the Christian ministry: Jack Martin Ervin, Jackson, Tennessee, pastor of the Christian Church, Walton, Kentucky; Don E. Walker, Billerica, Massachusetts, acting pastor of Petersburg Christian Church, and Gentry Allen Shelton, Georgetown, Kentucky, director of religious education, Central Christian Church, Lexington, Kentucky.

Professor D. C. Troxel, professor of New Testament, delivered the ordination charge, and Dr. A. W. Fortune, pastor of Central Christian Church, led in the ordination prayer.

Preceding the convocation service, the alumni, faculty, students and friends of The College of the Bible held their annual alumni banquet.

William Francis Smith, New Smyrna, Florida, a member of the class of 1886 and the first incumbent of the Hopkins Chair of Religious Education was guest of honor. Dr. Smith was for many years a trustee of the college and, during part of that time, a member of the college executive committee.

George Frey, Owingsville, Kentucky; J. J. Whitehouse, Carlisle, Kentucky, and D. C. Troxel, Lexington, were elected next year's officers of the Central Kentucky Ministers' Association at their closing meeting, May 12.

The general theme of the next year's meetings has been announced, "Issues in Modern Life Viewed Through Personalities." These great world personalities will be treated: "Gandhi and Non-resistance"; "Kagawa and Cooperatives"; "Hitler and the Church and State"; "Marx and Socialism"; "Bushnell and Education in the Church"; "Ainslie and Christian Unity"; "Oberlin and Rural Life"; "Barth and Interpretation of Scriptures"; "E. Stanley Jones and Trends in Missions."

Culver-Stockton College

Canton, Missouri

The commencement program began May 24 with the last assembly exercises of the year and was held in the chapel.

The dramatic club presented the play, *A Servant in the House*.

The baccalaureate sermon was de-

livered by Addison L. Cole, pastor of the First Christian Church at Omaha, Nebraska. In the afternoon the A Capella Choir, under the direction of Professor Ronald J. Neil, presented a Vesper Concert.

The annual meeting of the board of trustees was held on Monday as was the senior class-day program. The address was delivered by Edgar L. Knight, pastor of the Christian Church at Monroe City, Missouri.

The commencement address was delivered Tuesday by Professor Alva W. Taylor of Vanderbilt University, Nashville, Tennessee, on the subject, "Education and the Common Good." The Ministerial Association met at noon and was addressed by Professor Taylor.

Culver-Stockton College gave a dinner in honor of Dr. George Buckner, editor of the WORLD CALL, on the occasion of his attendance at the district meeting of the churches in northeastern Missouri at Kirksville. Many of the alumni of the college were present, and all the members of his high school graduating class were either present or represented.

The summer session of the college started June 3 with an enrollment which is substantially larger than last year's. This is an unusually fine place for summer school attendance with an abundance of natural beauty and recreational facilities.

Butler University

Indianapolis, Indiana

Plans are going forward for the annual mid-summer institute of the Butler University College of Religion which will be held July 2, 3, 4, on the Indianapolis campus with Dean Frederick D. Kershner. All ministers, Christian workers and interested laymen have been invited to attend the session which will include a program of addresses and discussions by many of the nation's religious leaders.

The institute is being sponsored jointly by the College of Religion and the Indiana Christian Missionary Association.

Bachelor degrees were conferred on 272 Butler University seniors at the institution's eightieth anniversary graduation ceremonies on June 17. The figure does not include a large group of graduate students who were rewarded with Masters and Bachelor of Divinity degrees.

Dr. Charles W. Gilkey of the University of Chicago was the commencement speaker and T. K. Smith, pastor of the Tabernacle Church of Christ at Columbus, Indiana, delivered the baccalaureate sermon on Sunday afternoon, June 16.

Other commencement week events at Butler this year included a dinner honoring Hilton U. Brown, for fifty years a member of the university board of trustees, and the traditional alumni-day and class-day exercises.

Butler University athletes recently won two state championships. The Butler track team, directed by Coach Hermon Phillips, won the Indiana Little

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CENTRAL UNIVERSITY

Dept. C

Irvington, Indianapolis, Indiana

State track meet on May 25, and Ralph Brafford, playing at Earlham College, won the Indiana tennis title for Butler on the same day.

The traditional College of Religion banquet for seniors about to be graduated was held on June 12. Hilton U. Brown, chairman of the board of trustees, was the speaker. Special guests included prominent laymen and ministers of Indianapolis. Mr. and Mrs. Kershner were the hosts.

Twenty-one students of the Butler University College of Religion were awarded degrees at the eightieth annual commencement exercises of the institution on June 17.

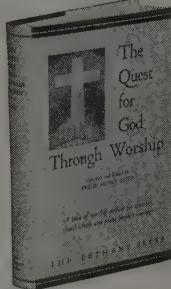
The Bachelor of Divinity degree was awarded to seven. The Master of Arts degree was awarded to three and the Bachelor of Science degree in religion was awarded to two persons.

WORLD CALL

The Quest for God Through Worship

A Book of Worship Programs for Sunday School and Departmental Assemblies

By PHILIP HENRY LOTZ



This is a book of fifty-two worship programs for use in churches, Sunday school assemblies, college chapel services and young people's meetings.

The programs are arranged by P. Henry Lotz, who has drawn from a vast wealth of poetry, music, prose and prayer. Accompanying each program is a meditation on the theme contributed by some well-known American religious leader: Edgar DeWitt Jones, Paul H. Vieth, Harry C. Munro, Albert W. Palmer, Ernest F. Tittle, and more than a dozen others.

The programs may be made as simple or as complex as desired. They require from ten to fifteen minutes for development, and their use through a year will enrich immeasurably the worship experiences of any group. They offer great freedom in choice of material and may be used effectively in any type or size of young people's or adults' assembly.

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Christian Board of
Publication
St. Louis, Missouri

Pronunciation of Foreign Words

ä is to be pronounced as ä in hät.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
é as é in mêt.
é as é in théy.
é as é in hér.
gh as gh in doghouse.
h is always sounded, even when final.
í as í in pín.
í as í in machine.
kh as kh in buckhouse.
mp as mp in damper.
ö as ö in töne.
ö as ö in töñ.
ts as ts in catsup.
ü as ü in büt.
ü as ü in fall.
ü as ü in rüde.

In accenting Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Coquilhatville—Cô-kî'-yä-vil
Lokend'a mpela: wanya nk'om'olek'oso
—Lô-kén-dâ m-pí-lâ wän-yü n-köm-
ö-lëx
Monieka—Mô-n'yë'-kä

China

Luchowfu—Lü-jö-foo
Nanking—Nän-king
Nantungchow—Nän-tüng-jö
Sun Yat-sen—Sün-yät-sén
Tsai—Ts-ai
Wuhu—Wü-hü
Yin-yang—Yin-yäng

India

Baldeo—Bül-di-ö
Bandakpur—Bün-dük-pur
Bum—Büm
Damoh—Dü-möh
Galbal—Gül-bül
Jubbulpore—Jüb-bül-pöre
Lota—Lô-tä
Mahadev—Mü-hü-dëv
Mela—Më-lä
Missahiba ji—Mis-sä-hi-bä-jí
Narbada—Nür-büd-dä

Mexico

Aguascalientes—A-wäs-käl-yén-tës
Guadalupe—Gwá-dä-lü-pí
San Luis Potosí—Sän Lü-is Pö-tö-sí
Teothuacan—Té-ö-ti-wä-kán
Xochimilco—Sö-chi-mil-kö

"Caller of Souls"

Every Christian worker is interested in catching souls but not in the way Mrs. Plopper tells us of in one of the superstitions of China she has collected. In order to make a bridge or building firm and strong, the souls of children are needed to bind the stones together. In Nanking the souls are assembled as follows: "When an important building is to be erected, the head mason sends for a 'caller of souls,' tells him how many will be needed, and secretly makes a contract for the required number. The 'caller of souls' hides a number of small bottles in his clothes and goes out on the street as a peddler, selling candies from door to door. When he comes to a home, the children run out to see what he is selling. In China, all children are given a baby name as 'Little Dog,' 'Little Peony,' and other names of animals or flowers. So when the 'Soul Caller' comes to the home he secretly uncorks one of the bottles, and as the children gather about, suddenly calls out a baby name, 'Little Dog' for instance. If a child answers, as he is likely to do, he quickly corks the bottle, for the theory is that the soul of the child has entered it.

"When the 'caller of souls' has bottled up the required number he takes them to the mason for his pay. In order to test them, and make sure that the souls are within and that he is not being cheated, the mason uses a basin of 'yin-yang' water, (one-half water from a

well and one-half running water). A charm is said over it and then one of the bottles is put in. If it floats, as a corked bottle will, it is proof that the soul is within. These souls are thought to be put in with the keystone of the building to make it strong enough to stand forever.

"One can imagine what consternation there was in the homes of Nanking when, a few months before the completion of the Mausoleum of Sun Yat-sen, the report was spread that the souls of 500 children were needed to complete the dome. There were months of constant anxiety. Mothers were careful not to let their children get onto the streets for fear they would answer a 'caller of souls.' Although the government officials put out posters explaining that there was nothing in the superstition, and in spite of the efforts of the police to calm the people, no home felt safe until after the mausoleum was completed."

Mothers' Club Serves Community

The Wuhu Mothers' Club selected the City Orphanage for its special interest last winter. The orphanage was in a very poor and crowded condition and its three hundred babies needed more friends. Considerable time and effort on the part of the club was necessary before the orphanage administration welcomed their efforts. Just as a starter, the mothers met two afternoons a month and made twenty-two fluffy, pink comforters for the babies' beds.

Receipts for Eleven Months Ending May 31, 1935

United Christian Missionary Society
From Churches and Individuals

	Decrease	Acct.	Net Increase	Special Funds	Increase
General Fund		Withdrawal of Benev. & Ch. Er.			
Churches	\$121,349.66	\$ 2,642.07	\$ 2,286.90*	\$ 1,018.50	\$ 714.13*
Sunday Schools	90,380.38	6,261.51	1,231.61*	128.91	55.23
Christian Endeavor Societies	3,028.06	54.99	385.10*		
Missionary Organizations	259,107.82	1,386.39	4,286.25*	200.12	466.64*
Individuals	14,636.02	3,889.90	2,558.91*	5,226.24	2,592.79
	\$488,501.94	\$14,234.86	\$10,748.79*	\$ 6,573.77	\$ 1,467.25
From Miscellaneous Sources					
Bequests	\$ 21,739.84	\$ 1,305.00	\$ 7,429.88	\$ 779.70	\$ 229.70
Interest (U. C. M. S.)	51,279.47		1,117.64	1,989.86	719.22*
Receipts (Old Societies)	18,977.62		2,350.00*		2,657.04*
Interest (Old Societies)	24,897.19		1,686.22		
Home Missionary Institutions	62,877.73		4,787.72		
Benevolent Institutions	20,420.65				
Foreign Field Receipts	132,481.26		20,158.79*		
Annuities				47,579.54	32,904.22
WORLD CALL Subscriptions and Advertising	30,448.69		3,475.60		
Literature	18,163.65		1,039.39		
Miscellaneous	25,083.65	1,449.77	1,676.91	5,230.20	513.39
	\$366,971.48	\$42,153.04	\$ 1,295.43*	\$55,579.30	\$30,271.05
Board of Education and Cooperating Colleges					
Churches	\$22,876.30	\$367.52			

*Decrease.

The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. M. S. Bates, China; SS. "Ilsenstein," Arnold Bernstein Line, New York, July 16.

Dr. and Mrs. R. F. Brady, China; SS. "Empress of Japan," Canadian Pacific Line, Vancouver, B. C., August 10.

Mrs. Edna Gish, China; SS. "President McKinley," Dollar Line, Seattle, Washington, August 3.

Missionaries Returning From the Field

Mr. and Mrs. T. A. Young, Japan, July 11, MS. "Asama Maru," N. Y. K. Line, Los Angeles, July 27.

Mr. and Mrs. Howard T. Holroyd, leaving Mexico early in August.

Birth

Walter Oliver, to Mr. and Mrs. David L. Watts, Africa, March 23.

Deaths

Mrs. J. S. McCallum, mother of J. H. McCallum, China, May 18, Seattle, Washington.

Mrs. Elizabeth Kelly, mother of Miss Mary Kelly, retired missionary from China, passed away May 14, Hayesville, Ohio.

World Convention Notes

HERE are 148 persons taking part in the program of the World Convention at Leicester. This does not include the convention choir. These 148 persons represent thirty of the thirty-five countries where we have churches.

The registration for the "Britannic" is climbing toward the four-hundred mark. The fellowship for eight days on this modern ship will be unforgettable on the part of this great delegation. The boat program has been completed. There will be unusual talent on the "Britannic" among the delegates and this talent will be used.

F. H. Groom, pastor of Franklin Circle Christian Church, Cleveland, Ohio, will be at the Leicester Convention.

Mr. and Mrs. Milton Vickery of Wellington, New Zealand, landed on the Pacific Coast the first of June. They will stop at different centers on their trip across our country, calling on friends and visiting churches, and will sail on the "Britannic" with the American delegation, July 29.

About 50 Australians are on the high seas now, going to the World Convention. From Perth, West Australia, to London requires about three weeks, sailing on the fastest ships.



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Dr. Myrtle Lee Smith and Goldie Wells will be on the "Britannic." They will participate in the World Convention on their return to their missionary work in the Belgian Congo. Miss Faith McCracken, who is now in Belgium on her return home from Congo for furlough, expects to attend the Convention, also.

A recent check-up on those traveling Tourist Class and those traveling Third Class shows that the delegates are evenly divided. The Third Class round-trip ticket costs \$148.50 and the round-trip Tourist ticket costs \$203.00. For many it will be cheaper to go to Leicester than to remain at home.

It is a source of satisfaction to see the increased number of churches which are sending their pastors. There are other churches which should do this, also. Some pastors would be able to go if the churches offered to pay just a part of the expense of a ticket. All that is necessary is to get someone to take the lead in this. Let every church give this serious consideration and see if the pastor cannot be sent.

There will be a quiet room in the Convention Hall dedicated to Prayer. The convention is to be permeated with the spirit of prayer. Prayer will not be something added to the program but it will be at the heart of all that is said and done.

JESSE M. BADER,
General Secretary.

The Last Page

War

War
 I abhor,
 And yet how sweet
 The sound along the marching street
 Of drum and fife, and I forget
 Broken old mothers, and the whole
 Dark butchery without a soul.
 Without a soul—save this bright drunk
 Of heady music, sweet as hell;
 And even my peace-abiding feet
 Go marching with the marching feet;
 For yonder goes the fife,
 And what care I for human life!
 And tears fill my astonished eyes
 And my full heart is like to break,
 And yet 'tis all embattled lies—
 A dream those drummers make.

O it is wickedness to clothe
 You hideous grinning thing that stalks
 Hidden in music, like a queen
 That in a garden of glory walks,
 Till good men love the things they loathe.

Art, thou hast many infamies,
 But not an enemy like this.
 O snap the fife and still the drum,
 And show the monster as she is.

—Richard Le Gallienne.

Eternal Values

By Grace Noll Crowell

Whatever else be lost among the years,
 God still abides, and love remains the
 same,
 And bravery will glimmer through men's
 tears,
 And truth will keep its clean and up-
 right name.
 As long as life lasts there will ever be
 Kindness and justice and high loyalty.
 In a bewildered world these things will
 hold
 The human heart from darkness and
 despair.
 Old as the sun and the moon and stars
 are old,
 Remaining constant, they are ever there,
 Lodestars for men to steer their courses
 by.
 The eternal things of life can never die.

—Good Housekeeping.

This, the last poem written by Dr. Henry van Dyke for THE NEW YORK TIMES, was published on March 9, 1933:

To Our New Pilot

O Pilot, in this dim, distressful day
 Called to the helm, let nothing you dis-
 may!
 The Ship of State is sound, though care-
 less hands
 Have let her drift too near the fatal sands
 Of Folly Bank. But you know how to
 steer!
 "Wear ship," and find a channel safe and
 clear.

Try no wild ways where boats of old were
 wrecked;

Promise no miracles that fools expect;
 But with clear eyes and hands as firm as
 steel

Guide the great vessel of the Common
 Weal.

Accept the help of every honest man,
 Not asking what his party or his clan;
 But send below the selfish sordid few
 Who gambled gayly while the storm clouds
 grew.

Protect the rights and savings of the
 poor;

Make honor bright and industry secure;
 Nor from your fearless mind let slip
 The Navy's watchword:

FOR THE GOOD O' THE SHIP!

—Henry van Dyke.

A Congo Fable

Once upon a time a man and his son went hunting. The son killed an animal and gave it to his father. The father cut off the animal's head and secretly ate it. Then he gave the rest of the meat to his wife. His wife asked if the beast didn't have a head. The husband replied, "I don't know. I didn't have the head at all." The woman then cooked the meat and they all ate it.

Later the husband went off with his arrows and caught some squirrels. The wife cooked them and said, "My husband, put some oil in there for me." The husband did so but took out the smaller squirrel and ate it. The wife asked about it but the husband "didn't know." So they both ate what was left.

The wife then heated cassava. While she was gone the man took it but just then the woman returned so he hid it hastily in his loin cloth and sat on it. Soon the cassava felt hot and the man cried out, "Ai, ai." His wife asked him his trouble but he replied, "Oh, nothing. I feel no pain." But when he stood up his loin cloth was burned and so was he. His wife was much astonished. A few days later the man died from his burns.

Moral drawn by a native:

So we Christians, if we try to hide and deny our sins will not get to God's heaven.

An English moral:

Be sure your sins will find you out.—
Congo Cobwebs.

Young Lady (on first visit to Western ranch): "For what purpose do you use that coil of line on your saddle?"

Cowpuncher: "That line, as you call it, lady, we use to catch cattle and horses."

Young Lady: "O indeed! Now, may I ask, what do you use for bait?"—*Methodist Protestant Recorder.*

"Your office is as hot as an oven," said a client to his lawyer.

"So it ought to be. I make my bread there."

"Have you ever been married?" asked the judge.

"Yes," stammered the prisoner.

"To whom?"

"A woman."

"Of course it was a woman. Did you ever hear of anyone marrying a man?"

"Yes, sir; my sister did."

Wife: "How do you like the potato salad, dear?"

Hub: "Delicious! Did you buy it yourself?"—*Boston Transcript.*

Professor: "Fools ask questions that wise men cannot answer."

Frederick: "I wondered why I flunked in that chemistry exam."

A Massachusetts boy told the teacher that his sister had the measles. The teacher sent him home and told him to stay there till his sister got well. After he skipped joyfully away another boy held up his hand and said, "Teacher, Jimmy Dolan's sister, what's got the measles, lives in California."

Small Boy: "I don't think that man next door knows much about music."

Mother: "Why, dear?"

Small Boy: "Well, he told me this morning to cut open my drum and see what was inside of it!"—*Boston Transcript.*

Pastor sends in the following as a true story concerning the little granddaughter of a well-known Congregational theologian and author:

Nine-year-old Jean: "Mother, did you think I was a long time saying my prayers?"

Mother: "Yes, Jean, it seemed you were a good while."

Jean: "Well, I said the Lord's Prayer through twice, I sang Yankee Doodle twice, and counted ten twice. I think the Lord is entitled to a little jolity!"—*Congregationalist.*

Definition

A six-year-old boy who was present at the installation of a pastor asked his father: "When they install him, do they put him in a stall and feed him?"

"No, my boy, they hitch him to a church and expect him to pull it!"—*Clipped.*

Grannie, Watch Your Step!

Mother (at two): "You needn't have waited up for me, Ruth."

Ruth: "I know, Mother, but some one has to let Grannie in!"—*V. P. I. Skipper.*

World Call

Invites You to Share
An Adventure in
International Understanding

Join World Call
on

A PILGRIMAGE TO MEXICO

The Date

October 20-26, immediately following the International Convention at San Antonio.



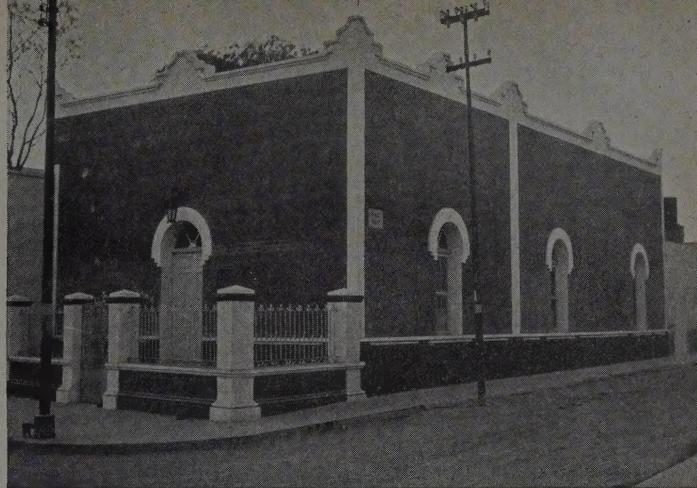
The Conductor

Mr. E. T. Cornelius, director of Mexican Christian Institute. A Disciple missionary with a thorough understanding of Mexico, a fluent speaker of Spanish.



The Company

A goodly group of Disciples wishing to include a visit to their own mission stations as a part of a general trip through the land of our nearest Latin-American neighbors. It is the hope of WORLD CALL to make this the largest and most representative delegation of Disciples ever to visit one of our mission fields.



New Library of the Centro Social Morelos at Aguascalientes, Mexico

Itinerary

Leaving San Antonio on the last night of the convention, Sunday, October 20, at nine o'clock, the pilgrimage will include two days, Tuesday and Wednesday, in Mexico City, with trips through the city, to Xochimilco (Floating Gardens), the Pyramids of Teotihuacan, the Shrine of Guadalupe, Thursday at Aguascalientes, Friday at San Luis Potosi, on up through Mexico, arriving in San Antonio, Saturday evening, October 26 at eight-thirty.

Moderate Costs

Costs, including railroad transportation, Pullman, hotel, transfer in Mexico City, two side trips in Mexico City and passport charge, but *not* including meals, tips, or purely personal expenses, will be as follows: for two persons in a lower berth, \$77.28 each; for one person in an upper, \$85.70; one person in a lower, \$91.35; two persons in a compartment, \$102.58 each; two persons in a drawing room, \$116.20 each.

Meals for the six days should not cost more than \$15.00. In fact, it is believed that for some that amount will cover all additional expenses. This is, of course, a purely personal matter.

Reservations

Reservations on the above basis will be made on the following terms: \$10.00 when booking is made, balance on or before October 1.

Information

Any further information may be had by addressing

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